ADVICE

FROM

FARMER TRUEMAN.

TO HIS

DAUGHTER MARY,

UPON HER GOING TO SERVICE.

SERIES OF DISCOURSES

DESIGNED

To promote the Welfare and true Interest

OF SERVANTS:

WITH W

REFLECTIONS,

. OF NO LESS IMPORTANCE,

TO MASTERS AND MISTRESSES.

JONAS HANWAY, Efg.

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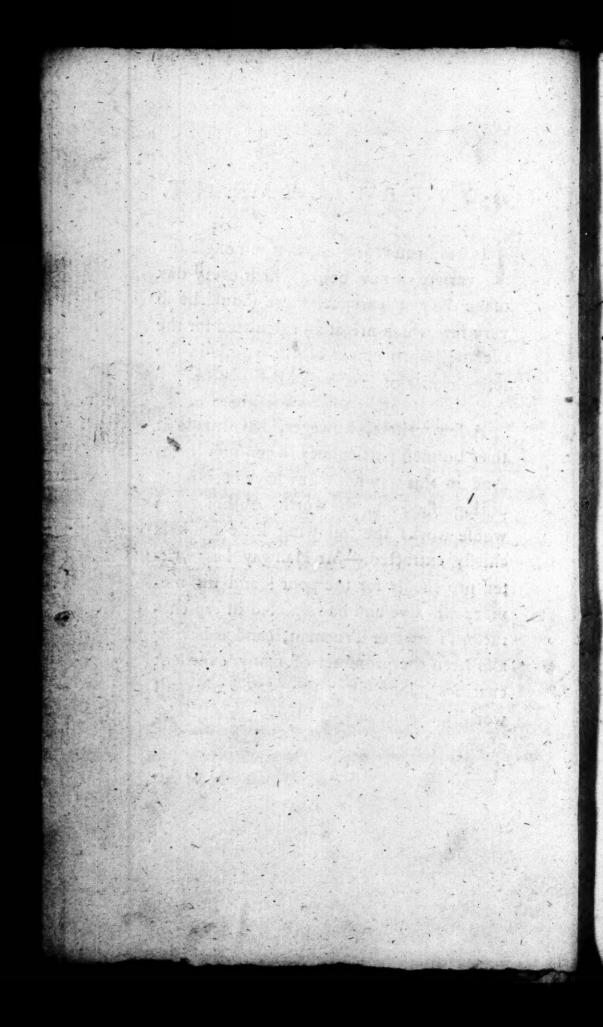
ADVERTISEMENT.

IT has been regretted, that, amongst the variety of new books which every day make their appearance, there should be so very few which are at all calculated for the use and improvement of the youth in the lower classes of life.

A few writers, however, have made it their business particularly to consider them. And in this way not many have been more distinguished than the worthy Author, from whose works the following little book is chiefly extracted.—Mr Hanway has written professedly for the poor; and his memory will live and be respected in the character of Farmer Trueman, (and as having also been the promoter of many excellent charities), long after the period when all worldly distinctions will have ceased to be of any value.

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WELL, Mary, you have seen the good lady Mrs—: If she approves of you, I hope you will like to serve her. Come, sit you down; I have much to say to you, if my heart is not too full.

Your dear mother is gone before me, and left me to act for her; and happy it is for you that I am alive; for young women, particularly of your condition in life, when left parentless, are so much at their own disposal, that they often dispose of themselves very badly.

Methinks, my dear Mary, a separation, after seventeen years tender acquaintance with thee, even from thy birth, is like parting with the blood that streams through my heart, especially as thou art going into a world thou art not so well acquainted with as I am. Believe me it is a world full of danger; yet, if thou hast the wildom.

wisdom, whenever possible, to avoid, and the fortitude, when unavoidable, to withstand the affaults of temptation, then will thy virtue be confirmed, thou wilt enjoy the heart-felt tranquillity of an approving conscience, and wilt feel the force of that beautiful fentiment of the Pfalmist, Great is the peace that they have who love the law of God.'

Remember, Mary, thou hast a father besides me, a far greater and better, to whose care I recommend thee; and if thou couldst but always bear in mind that his eye is ever upon thee, that with him 'the night is as clear as the day,' and hence learn to act always as in his holy presence; and to ask thyself continually, Will not such company, will not fuch amusement lead me into fin? Durst I solemnly ask of God to profper fuch or fuch an undertaking?' then would my heart rest affured that thou wouldst escape the evil that is in the world; for those who walk in his fear, he hath graciously promised never to forfake. O God, preserve my child! keep her from presumptuous fins; and cleanse her from those secret faults which cleave to our imperfect nature, and make her acceptable to thee, whom I have fought to ferve, by breeding up my children in thy fear! mobile

You cannot easily conceive how dear you are to me; but know, my daughter, that, while I employ my thoughts and indulge my anxious wishes to preserve you, I also consult my own happiness with regard to both worlds: so hath the wisdom of the Almighty ordained, that good intentions and good actions are ever self-rewarded.

Confider, my dear Mary, whether you look up to heaven, or down upon the earth, if your thoughts are not diffipated like the thoughts of a child, you will fee infinite reason to adore your Maker.

There is no discouragement in the duty of prayer: There is no bodily labour in the discharge of it, unless it is spun out beyond measure, which never ought to be. All rational exercises of religion would be highly pleasant, were not men extremely degenerate. Far, indeed, from considering it as a task, I hope you will make such progress in the sear and in the love of God, as to know by experience, that prayer is a very great privilege. I assure you, Mary, that when I retire into my closet, and pour out my heart in the presence of that Being to whose goodness I am indebted for every thing I possess, and upon whose favour hangs every future hope;

I affure you, Mary, that those are the happiest moments of my life. Even contrition for past offences, and sorrow for innumerable remaining infirmities when accompanied by deep humility and due resignation of mind, disfuses over it a sweetness, a calm ferenity of spirit, which the little interests of the present passing scene, its prosperities, or its adversities, can neither give, nor, in any outward circumstances, however afflicting, can wholly take away.

The gracious and awful presence of God, and the continuance of his bleffing towards you, is not only necessary to your fuccess, but also to your very being. When I go into my fields, Mary, I look up with joy towards the heavens; but where the stupenduous height of them ends. is past searching out: I can only adore and wonder. When I arise to my work, and behold the glorious appearance of the fun, I confider it as a · marvellous instrument of the work of the most High' and eternal God. When I behold its effects flewn by day, I rejoice: When I consider it as the means whereby my blood circulates in my veins, and gives motion to my pulse and heart, I fall down in gratitude, not to the fun, but to Him that made it, and rules its power.

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This also is the instrument which animates even the clod of earth, making the grain shoot from its bosom, and in due time bringing it to maturity, for the use of man. Were it kept bound in the winter's frost, I need not tell you that my labour in sowing would be lost.

But what is this compared to the beauty of the heavens, and the clear firmament, when we enjoy fine weather! Is not your heart enraptured when you confider whose handy-work it is? Do not the fpring and fummer charm you with the melody of birds, the verdure of the earth, and the refreshing stream? Can you see a rainbow and not praise him that made it? Very beautiful it is in the brightness thereof: It compasfeth the heavens about with a glorious circle. and the hand of the most High hath bended " it.' Haft thou not confidered how often the showers refresh the earth, when it is weary with drought, and, as they fall, bring with themmarrow and fatness, to cheer the hearts of men and beafts? The fnow also bringeth plenty on the earth by the manure contained in it. As birds flying, the Almighty feattereth lit, and the falling down thereof is as the lighting of the grasshoppers. The eye marvelleth at the

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beauty of the whiteness thereof, and the heart is astonished at the raining of it.' And hast thou never stood in religious reverence, though I hope with no childish fears or foolish dreads, at the noise of thunder and storms, which make as it were this globe of earth to tremble? But, when the lightnings come with astonishing swiftness, art thou not struck with awe? Great, O Lord, and wonderful are thy works!

As the day declares the glory and power of God, so at night, when you retire to refresh your wearied limbs, consider every star hung out as a lamp to shew you his masvellous works. Consider that he also made the moon 'to serve in her feason (as the months roll round) for a declaration of time,' and the sign that time itself will have an end.

All these wonders in the heavens remain in no less associating order, 'and never faint in their watches.' They move at the commandment of the most High; and, without his wise and incomprehensible direction, we mortals could not exist. We should be devoured by fire, or drowned in water, or chilled to death by cold. Thou, my child, wouldest fall like a leaf in autumn,

v. march

autumn, even in the fpring and bloom of thy life.

Learn, then, not by belief only, but by practice, and a habit of thinking, that God is all in all.

- · When you glorify the Lord, exalt him as much
- as you can, for he will ever far exceed; and,
- when you exalt him, put forth all your ftrength
- and he not weary.' Our praise is grateful, though it be weak. O my daughter, he is all in
- all. He hath made all things, and to the godly
- he hath given wifdom.

Thus far you may judge from what you fee and hear; and furely blind are those who will not see the glory of God displayed in his works; and deaf, when they will not hear the voice tither of reason or faith, though these proclaim their commission as received from heaven.

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A BOVE all things I charge you, my daughter, to pay a strict regard and reverence to the Sabbath of the Lord. Let this be one of your first concerns, and remember that the Sabbath is of divine appointment.

The neglect of this day, in all civilized countries, has been generally the great inlet to all manner of wickedness. It were easy, by a variety of arguments, to prove, that, wherever the Sabbath is broken, a whole tide of wickedness will flow in at the breach. And, as God hath bleffed this day and hallowed it, so they unbless themselves who profane it; and the keeping of it holy is one of the great duties of both Jew and Christian.

It is the neglect or abuse of the Sabbath to which we may impute many of the evils under which our country labours, in respect to sobriety and good discipline, reverence for laws, and such a regular uniform conduct as becomes good subjects and good Christians.

Rejoice,

Rejoice, then, at the return of the Sabbath, not so much that you rest from your labour, as I hope you will be permitted to do, but that you have so fair an opportunity of offering your heart to your Maker. The Almighty has declared, that he is pleafed with the incense offered by numbers of his rational creatures, affembled for the fame purpose, to make joint supplications for mercy for their offences. Go then with gladness to the house of God, not only to worship him, but to hear his word from the mouth of his ministers. Our own hearts are deceitful, but be well affured that those who have pleasure in praying to God, and put their trust in him when they pray, instead of flying from his house, they will fly to it as the place of their highest comfort and joy: Praise and thanksgiving will be their entertainment, and they will pour out their hearts in humble acknowledgment of their fins past, and renew their refolutions of amendment.

The first and greatest object of religion, next to the belief in a God, is to worship him. Now, whether you do this in public or in private, take the wise man's advice: 'Before thou prayest, 'prepare thyself, and be not as one that tempt'eth the Lord.' Remember also that there are

two branches of devotion, supplication and praise: The first is the confession of sin and misery, and petition for relief; the last is an angelical and heavenly duty. The distinction is obvious, but I fear it is not made so often as it should be; and the reason is but too plain; people in general are not sufficiently attentive to their prayers; they utter words, but do not therefore pray.

The duty of attending divine worship, being required of all Christians without distinction of persons, those who take the liberty to dispense with it, and seldom appear at the house of prayer, are generally ignorant and abandoned wretches, who loiter about seeking a miserable diversion of their thoughts, having scarce ever meditated on the being of a God.

As God has made a feparation of the Sabbath-day to himself, to distinguish it by peculiar acts of devotion and religion, and it is so happy a fence against impiety, it is a fad instance of the ignorance and irreligion of the present age, to see it so universally disregarded; neither is it sufficient merely to attend public worship, for surely to spend the remainder of that day in unmeaning dissipation and unprofitable visiting, is not to keep it holy, (that is, separate or appropriate

as much to defeat the gracious intention for which it was instituted, (namely, to call our thoughts to the things of God, and our own everlasting interests), as if it were spent in the regular exercise of our daily calling.

God requires our obedience; but it is one argument, amongst a great many others of his infinite goodness, that he does not require it in any instance where it will not eventually promote our own happiness, and exalt our character. He requires, indeed, that we should sometimes deny ourselves of a present indulgence or amusement, but then it is only in cases where such present indulgence or amusement would be hurtful to ourselves or others, or would in its confequences be prejudicial to our more important and everlasting interests. Well, therefore, might the Pfalmist cry out, ' Bless the Lord, O my foul, and forget not all his benefits. Who forgiveth all thine iniquities, and healeth all thy difeases. Who redeemeth thy life from destruction, and crowneth thee with loving kindness, and tender mer-Who feedeth thy mouth with good things, fo that thy youth is renewed as the

not to be decided a labour. Was

• eagle.' Thy devotion should, indeed, fly on the wings of love to the God that made thee. 25

It is the crime and misfortune of people in our condition, and perhaps of our betters also, that when we meet to worship God, we do not generally address him with that awe and homage which become rational creatures, and as we justly stile ourselves miserable sinners.-My dear Mary, endeavour to impress your mind with some suitable ideas (yet imperfect and inadequate they must ever be,) of his boundless grandeur, and transcendent excellence; and remember that however faulty some of our superiors may be in their stations, the greater part of us are generally worse in ours, and therefore we should mend our own manners. There are many who know their duty, yet do not practice it; but, when our betters do not shew us an example, it is in our power to put them to the blush.

The false notions, joined to the rank hypocrify of some of the Jews, in our Saviour's days, run so high, that they pretended to be much scandalized at his doing works of mercy on the Sabbath-day. This he reprehended with severity, leaving us a silent lesson, that such employment ought not to be deemed as labour. Works of necessity are also warrantable, such as pulling the ox out of the pit. But what shall we say of those, who, having much time on their hands on this day, when the feafon will not permit them to walk abroad, employ themselves about any thing, rather than in reading the Scriptures, and pious and instructive books. Alas, how wretchedly do they murder their time!

An idle person, at any time, is a bad fight; but absence from the great business of the Sabbath, and during divine fervice, is monstrous in-

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DISCOURSE III.

OUR discourse yesterday was very serious, Mary, but I did not sinish what I had to say. Indeed, it demanded great attention, for it was in effect nothing less than a lesson of instruction to prepare for eternity.

What a deplorable condition are those in, who live all their days as without God; and those who do not pray to him cannot be faid to live with him. How grievously painful it is to the human heart, not rendered callous by the habit of wickedness, to think of being affoat in a wide fea, without provision, compass, or ballast; toffed by the tremendous billows, and driven by tempestuous winds, uncertain whether to fink in the profound abyss, or be dashed against rocks, or perish by some more dreadful accident! Yet this is their unhappy case, who never seek to become acquainted with, or to obtain the favour of God. This is their fituation, who live, as it were, without him; and however they may be at prefent engroffed by the vanities and false pleasures

of the world, believe me they will feel, and fully comprehend the wretchedness of their condition when it is too late. May you, my child, never be amongst this number!

On the other hand, those who make it their constant endeavour to obey the commands of God, and to worship him in spirit and in truth, gain such a filial trust and considence in his goodness, knowing that all their interests, present and suture, and the interests of those whom they love, are perfectly safe in his hands, that they have scarcely any remaining solicitude, save only to do their duty; and what was it but a temper of mind like this that enabled so many persons, recorded in the Scriptures, and other histories of the greatest authority, to triumph even in death, submitting cheerfully to the torture, when the cause of religion called them to maintain the truth, and to seal it with their blood?

Prayer is an intercourse between our Heavenly Father and our own hearts, and therefore it is impossible to worship him acceptable but in spirit and in truth. This is so agreeable to the common sense of mankind, that it is very easy to understand why mere words, in which the heart

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hath no share, is called the 'facrifice of fools, 'who consider not that they do evil.'

The pious Archbishop Sharp tells us, Prayer ought to be the continual exercise of life, for it is to the foul what meat and drink are to our bodies, their repast, their support, their nourishment. Prayer is the great universal instrue ment by which we fetch down bleffings from above, and become possessed of whatever we want. Prayer is our defence and preservative against fin, and against temptation. wings of our fouls, whereby we raife ourfelves f up above this lower world to the God above, with whom, while we therein converse, we become the more transformed into his nature. Whatever anticipations of heaven there be on earth; whatever foretaftes we Christians have in these bodies, of the happiness of eternity,

they are all heightened and improved by the means of prayer.

Consider the necessity of being as active in your religious duties as in any other: This is a matter of the highest moment. The laziness which occasionally invades a great part of mankind may happen sometimes to keep you so long in your bed, as to create hurry and dissipation of thought,

thought, by fudden calls to your duty, which may prevent your morning prayers; and you will fet about your business without having offered up your devotion to the Almighty. When this is the case, as soon as you recollect, repair the fault immediately in the best manner you can. We: may pray in thought, nay even in words, without acquainting the world what we are about. If, after recollecting, you decline doing your duty, and any evil should befal you during the day, you will fuffer this double felf-reproach, that you first omitted your duty, and then increased your guilt, by neglecting to alk for the protection of heaven: You fuffered bufinefs, or some trifling object of amusement, to possess your mind, in preference to the God that made you. And if no distinguished misfortune should happen to you on that day, you will be the more subject to the omission on another day, and accumulate your guilt, and your fins to be repented of. Nothing is more true in general, than that the omission of good, is the commission of evil; and it is true in this instance.

Be therefore fure of your morning prayer; and rife early, that you be not interrupted in this duty. Habit will foon render it familiar; and

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you will receive some part of your reward in the benefits of early rising, which I need not tell you who are accustomed to it.

There is most respect, decency, and propriety, in praying on our knees. Prayers in bed are usually called ejaculations, as when we are just falling into the arms of the death of sleep, or rising again, as it were from the grave, when we awake.

Make as fure of your evening prayer as of your bodily rest, without which you would die.

My master once told me, that it is a proverb among the Hollanders, who are a busy nation, that 'No one ever loses any time by praying, or 'is the poorer for giving alms.' The first part is very obvious, and the last may be easily reconciled, where prudence is exercised.

Among various excuses for negligence, you will hear some silly mortals plead want of time. This is as false in fact, as it is absurd in opinion; for, if you should be interrupted in falling on your knees in secret, pray, as I have just mentioned, secretly as you sit, or walk, or stand, or work. But, at all times when you pray, collect your thoughts, that your heart may keep pace with your tongue. This is as essential a duty as

it is to pray at all; and, for the same reason, short prayers are preferable to long ones.

Our prayers are our true and faithful friends, who will never forfake us. They are our guardian angels. We may enjoy the happiness and advantage of their company in a palace or a dungeon; and without their aid we cannot have the least security that we shall be constant to God, live like believers in him, or be obedient to the laws of Christ. If you do not seek for the mercy of God, you cannot expect to find it. You are commanded to seek, and promised that you shall find, if you do seek, but not whether you seek or no.

Consider, my dear Mary, the state of human life, and the dangers which surround you, and all the children of men. We are all subject, every day, and every hour, to pain and sorrow, sickness and death; and should live prepared for whatever a day may bring forth. We are subject to a greater evil than the certainty of death; we are subject to sin; and therefore must take heed, whilst we think we stand, that we do not fall. You are sure that life must end in a few uncertain years. It is impossible, being in your right mind, that you should not be anxious for the

the event; what is to become of you, that is of your foul, through the numberless ages of eternity? We are all perfuaded that we have fouls. and believe they will be faved, or must perish. We are continually in hope or fear of fomething; and, for the same reason that we believe in a flate of rewards and punishments after death, our fears and hopes extend to objects beyond the grave. Every one knows this, who is not flupid: What then can you do to take out the sting of your fears, and to render your hopes, not only comfortable but joyful? What can you do. but apply with all your heart and understanding. with all your mind, and all your strength, to God, befeeching him that he will shew you the: paths in which you ought to walk; and moreover, by comparing together your own character. and the terms on which falvation is promifed in the Gospel, endeavour earnestly so to conduct yourfelf as to come within these terms, or in the: Apostle's language, to secure to yourself a good foundation,' and to ' lay hold on eternal life.'

And, indeed, what is religion (of which prayer is one of the highest acts) but the knowledge of the most excellent truths, the contemplation. of the most glorious objects, the hope of the most. ravishing

ravishing pleasures, and the practice of such duties as are most conducive to our happiness?

Be well affured, Mary, and I think you have tried the experiment, that your inclination to ferve God faithfully in your thoughts, words, and actions, and your power of doing it will increase in proportion as you rightly perform the duty of prayer. On the other hand, if you should forfake the paths of virtue, you will as certainly cease to look up to God, and your inclination to all goodness will daily decrease: Of this I have known numberless sad and deplorable instances.—Heaven preserve thee, my daughter sales.

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DISCOURSE IV.

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ANY of us are apt to fall into a fault which feems to proceed from a right principle, though not rightly understood. Referve is in no instance more proper than with regard to prayer; yet it is equally true, that a false reserve oftentimes betrays the cause of devotion. When people are afraid, or ashamed, of doing what is right, they are in the more danger of being led to do wrong. There is a kind of refolution fo effentially necessary to religion, that it can hardly exist without it. We must be firm on all occasions in doing our duty, considering it as an unchangeable obligation incumbent on all the children of men. You have heard of women, who, in the first ages of Christianity, exposed themselves to flames and tortures, rather than give up their integrity, and this with as constant and intrepid a mind as the bravest man that ever lived. There is nothing great without constancy: And it is our duty to possess our souls with fuch refolution, that, as no fear of pain fhould

should frighten, so no temptation to pleasure should entice us from our duty. And without this habit of sirmness and resolution, we shall never be able to withstand the many temptations to do what is wrong, or to neglect what is right that we shall meet with, from the false maxims and mistaken opinions that prevail in the world.

We are commanded, it is true, by our great Lord and Master, to pray in secret, that we may not be feen of men; that is, not to feek the praise of men, as the Pharisees did. You remember our Saviour expressly mentions the gross hypocrify of those people in his time. However, do not turn away from the meaning of your divine teacher, and act as if you were ashamed of being found on your knees. The confequence of childish fear, in this instance, is, that many get into an habitual neglect, and do not pray at all. If two persons meet together, both well inclined, and both timorous, or prejudiced to this opinion, they will both detline doing their duty: and what a ridiculous, and, at the fame time. tragical figure will they make! If they come to the point of never praying but at church, can it be expected they will be really attentive to their prayers when they are there? and can they pray at church without being feen? Custom makes it familiar to us, to avoid all human eyes in private; but resolution and attention to the great business of devotion should render us superior to all interruption or surprize, when we are praying.

Your poor mother, good as she was, yet it was a long time before she surmounted that false modesty, in which she was bred, which made it seem criminal in her eyes, to be seen on her knees; but I happily convinced her, that it was our mutual security not to neglect the duty of prayer; and that, as we retired to rest, and rose at the same hour, so we should likewise offer up the incense of our prayers with one heart and one soul.

You are sensible, that, in order to fix any object on the mind, we must think, or read, or discourse about it. The two last include the first; but there is a peculiar charm in the conversation of sensible pious stiends; we are sure of their heart. My master used to say, that, according to a Persian proverb, 'the conversation of a friend brightens the eyes.' The familiar discourse of a virtuous friend is pleasing and advantageous; but of all conversations, that is the most

most interesting which leads us into the path of everlafting happiness. Such as this can hardly come from any but the good and wife. Those only deferve the name of friends who are true to their own hearts, and confess the power of religion. Persons of a different turn can only do us kindnesses, and be agreeable companions. If you would be wife, you must fometimes submit to be thought foolish. The first thing a wife man confiders is the end of his being; the next, how he shall attain that end; and you may be well affured. whatever tends to promote the cause of true religion, goes fo far in the attainment of the true end of life, and exalts human nature. Yet alas, Mary, whether it be amongst us or the great vulgar; whether it be from fear of the imputation of oftentation or hypocrify, or to avoid any other thing which the world least applauds. I do not find that it is a custom or fashion among the gentry to fay any thing at all about devotion. neither as it relates to themselves nor their fervants. Some of the truly zealous, and fome of the enthusiastic part of us talk of it occasionally; but for want of distinguishing true zeal from enthuliafm, which is as different as light from darknefs, most people are apt to draw one common conclusion.

conclusion, namely, that those who speak of piety are not pious in the sense that piety is allowed to be amiable, good, and praise-worthy. My master used sometimes to give his sentiments in company in a rational and samiliar manner, like a man and a Christian, as I thought; but I am sorry to tell thee, Mary, his acquaintance, who were otherwise sober people, were generally as silent as the grave, as if it were a matter of no moment to them, or that they were totally incapable of uttering a single word on the subject with any propriety.

In your tender years you liftened to my difcourfe, as if you meant to engrave every word on
your heart; and, when you prayed, you looked
up to heaven, feeming to feel the force of your
words, and to mean what you faid. Cherish
this custom, and hold it nearest to your heart.
You have sometimes seen your mother on her
knees, with streaming eyes intreating the Almighty to pity your poverty and your sex, and
shield your person from the merciles hands of
the vile destroyers of semale innocence. You
are now come to years of discretion, and know
your own danger; therefore you must consider
your own prayers as your surest guard; and, if

you pray to your heavenly father with real devotion, (let the world go as it may), he who heareth in fecret will reward you openly.

Among the various helps of performing the duty of prayer, I reckon it one of the greatest to utter words flowly and folemnly, weighing their fense and meaning. Whether it be the comfort or advantage, it must arise from a close attention to the object to whom you address your prayers. Your attention must be kept awake, that you may neither tire nor wander in thought. These informities are much alike, and human nature is much addicted to them. The more you perceive either of them, the more watchful you should be of yourfelf, and accommodate your prayers to your real powers of mind; at the fame time, do not deceive yourfelf, and, under a fond notion of an unavoidable defect in this particular, become habitually negligent. Our hearts are more treacherous than we are apt to imagine. It is certain, that a multitude of words will not avail; but, if you are indolent, cold, and unwilling to pray, you may think a few words are too many. In such circumstances you cannot be faid to offer up your heart to God, be your words ever -fo few. Changil called come it gull . I not give

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A confeiousness of the weakness of our nature, sespecting our inability to expand the wings of our devotion beyond a certain measure, naturally creates fuch an humiliation of heart, as is one of the effential requifites of piety, and conftitutes a chief part of it. Family prayer is another means to help us in this duty of devotion. This feems to be a mutual fecurity to every one in the family, that they shall fay their prayers at certain times, whether it be once or twice in a day. If fuch prayer is properly repeated, it will rouse the powers of the mind, and conquer that coldness and unwillingness which is so apt to feize the heart in this inftance, if we do not keep a strict watch over it. But such family prayer is fo much out of fathion, that you will rarely find it. L. i a section . Lie Chal now evice wil soin

I fear that servants receive but little benefit from their master or mistress in this instance. They think it enough, that they have the proper authority over us as their servants, and expect from us strict justice and sidelity; yet they seldom go so far as to inform themselves where the servant learnt to be just and faithful. The only solid security for justice or sidelity is sounded in religion: But, if every master supposes his predecessor.

deceffor performed his duty, young men and women, not duly taught by their parents, will be left to act at a hazard; and thus it happens that many fervants have little or no fenfe of moral or religious obligations.

So that you fee, then, this great bufiness depends generally on yourfelf. Women are justly called the devout fen , and they are most distinguished for piety, as well as for the duties of domestic life; yet, from a false delicacy, in which religion hath no share, I have observed that some ladies have thought themselves absolved from all demands relating to family prayer, because they were not married; and yet I do not remember to have met a fingle word in the New Testament which makes any fuch distinction; on the contrary, some passages suppose single persons most at liberty to promote the exercise of such religious duties; those who are married being obliged to obey their husbands. You fee that people never want reasons, such as they may be, for doing whatever they like, or for letting alone what is not agreeable to them, and for being inentive to their eternal obligation of worthipg God under their own tooks

Cour.

In the comparative view of private and public prayer, you ought to consider, that, although it is the custom of the world to follow example rather than precept or instruction, it would be much fafer, in most cases, to follow instruction. It is an indispensible duty to worship God in public. Those who go to church merely from custom and decency, have feldom much inclination for devotion, public or private; and the fame authority which requires public worship, requires private also. 'The prayer of the hum-· ble pierceth the clouds, and till he come nigh he will not be comforted.' This is not faid particularly of public or private devotion, for it is supposed that the same warmth and fincerity accompanies both. To pierce the clouds with our prayers, is a very strong and beautiful expresfion; and it certainly must be the importunity of our supplications, when they come from the heart, directed by the understanding, and attended with fervency and zeal, which alone can be supposed to reach the ears of the Almighty, or afford comfort or joy to the mind of man. Amidst all the bustle of the world, I consider that person as the happiest of the children of men

men whose addresses to God are the most co-

In confidering the various spiritual helps you may receive in the progress of your life, and the advantages you may draw from the wise and good designs of the government and laws you live under, you are to esteem the clergy as your pastors and guides; and, when they faithfully and diligently do their duty, to love, honour, and respect them; and the higher sense you entertain of your duty to God, the more respect you will have for his ministers, as the teachers of godliness; and your respect for them will help you on in the paths of righteousness.

If you fear God, you will be led to respect his immediate servants, the preachers of the gospel. The wise man considers it as a trial whether we love God or not, by our reverencing or forsaking his ministers. And, indeed, it was natural for a wise man to draw this conclusion; because, in common life, in proportion as we love the master, we shew a proper regard to his servants. My dear Mary, consider it as your indispensible duty to shew respect to this order of men, as immediately employed in the service of the great Lord of heaven and earth.

You.

You and I now stand before the everlasting Father and Sovereign of the universe on a great and folemn occasion: Very great to ourselves, however infiguificant to the world. As a father, I command you, as a friend, I intreat you, to peay constantly and uniformly every morning and evening. Be affined, my dear daughter, it is the means which will bring you a bleffing and fuccefs in life; and, without it, you may eafily ftab my peace, and bring these gray locks with forrow to the grave. If you purfue my maxims, and obey my precepts, though we should be vifited by the cold hand of adverlity, yet our lives may be comfortable; and death, when Heaven shall call us hence, will open a passage to a joyful and glorious eternity. To add attasvast at dogmai The wife man confiders it as a trial whether we love Cod or not, by our reverencing or forfaking his minifers. And, indeed, it was natural for a wife man to draw this conclusion; because, in contained in proportion as we leve the mail etanval sid or bagger report a will D. I.S. My dear Mary, confider it as your indefinable dury to thew refrest to this order of even as immediately employed in the fervice of the ereat Lord of beaven and carth.

to open the eyes of the blind, who emplied the durab to fully and the lame to dance for joy. Yes the way a conference of the rulers of the Jows, that they conference this planets of the Jows, that they conference this planets france of Peace to de-

A DDED to the arguments already urged in favour of the duty of prayer, I must not omit to mention the example of Christ; and you know, Mary, what I have often told you, that your having been baptifed merely, will not entitle you to the glorious promises of the go-spel; you must obey the commands of Christ; and in self-government, piety to God, and benevolence to your sellow creatures, you must endeavour to imitate his example. In the history of his life, we read often of his retiring to prayer. Luke, chap. v. ver. 16.; chap. xi. ver. 1.

This was that mighty Prince who made his triumphant entry into Jerulalem, not with the splendid shew of an earthly prince, to please the fancies of men with a tinfel glitter, but to fill the heart with joy, even to the hopes of heaven and happiness immortal. They shouted, 'Hosannah' to the Son of David. Blessed is he that cometh in the name of the Lord!' Blessed, indeed, was he to whom God had given power

to open the eyes of the blind, who enabled the dumb to fing, and the lame to dance for joy. Yet fuch was the fatal blindness and perverse disposition of the rulers of the Jews, that they condemned this glorious Prince of Peace to die upon the crofs. And what heart can conceive, or what tongue can utter the dreadful fcene then represented on the theatre of the world. This mighty Prince and Redeemer, this divine person was buffeted, mocked, and spurned. He was dragged to execution like a felon, and nailed on the grofs. There his heart heaved with agony of pain, and not less with pity; for he cried to God, 'Father forgive them, for they know not s what they do !' He inclined his head to his facred bosom, groaned, and expired. You remember, Mary, what you have read in the New Testament upon this subject; the earth trembled; the weil of the temple was rent; the rocks burft; many of the dead arose, and appeared before mens eyes; all nature feemed for a time to be convulled, and, as it were, expiring with the Son of God.

But what was the consequence of this unparalelled obstinacy and wickedness of the Jews, who were the voluntary instruments of this act

of cruelty and injustice? Their famous city of Jerusalem, and their holy temple, which was of fuch immense value, was forty years after destroved by the Romans Jerusalem is now in the hands of Turks, and of very little moment, though once the pride of the whole earth. And, as to the Jews themselves, their state was destroyed, and the people difpersed over the earth; and now, for near feventeen hundred years, the Almighty hath not permitted them to collect themselves into a body, or form a government, being scattered in Christian, Mahometan, and Pagan countries, manifesting to the whole earth the truths of the Gospel of Christ. You see some of their descendents, who live among us: They maintain, to this day, their particular customs and manners; they neither keep the same Sabbath-day, nor eat the flesh of animals killed after the fame manner as ours. They do not mix with the world as foldiers, feamen, or busbandmen; they intermarry only among themselves: In a world they stand as month ments to remind us of this great event, though themselves are unbelievers, and fill look for that very Meliah whom their forefathers crucified, as commandance of Godsiled wire of suited wire

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There are some of our condition, Mary, so little instructed in relation to prayer, that they do not distinguish the belief, or declaration of what they believe, from an address or prayer to the Almighty. There is indeed this likenes, that both are of a very ferious and folemn nature, and require a very close attention to the fense of every word, that sufficient time may be given for recollection, and affent of mind, to the full meaning of them. This is the first step towards religion: The second is the knowledge of the commandments of God: The next thing is a firm and steady resolution of obedience to fuch commandments: And laftly, our prayers being added, imploring the divine affiftance, these obvious and plain operations of the mind mutually aid and support each other, and employ their joint forces to combat fin, and triumph over the world. male killed silver the finite

If you believe the refurrection of the dead, and the life everlasting, and that Christ will judge the living and the dead; he will certainly judge you, and he will as certainly pardon or condemn you. If you shall have earnestly endeavoured to live according to your belief, and agreeable to the commandment of God, and the precept of the gospel,

gospel, you will be happy for ever !—really, truly, and substantially happy, in the endless ages of eternity! If you have not so lived, and die impenitent, we have the same authority to believe you will perish everlastingly!

And now, before we leave this subject, I must observe to you, that it is trisling to talk of the religion of Christ, and to pretend to be one of his followers, and not to remember him in whatever he hath commanded.

I have much reason to fear there are many who live and die without receiving the sacrament of the Lord's supper. Some begin very late in life to receive it, and others leave it offvery early. This negligence arises from very wicked, or very foolish reasons, or no reasons at all. People stand in awe of this solemnity, as of a very good thing; but do not partake of it, because they think themselves not good enough; and they act as if they were determined to be no better, or as if they did not think this could be any means to make them better, though it is required by Christ himself.

If I was to invite my neighbour to sup with me, and he excused himself because he was not in a cleanly condition, would not you be assonished that he did not set about to wash himself? But, supposing that I were to surnish him with the requisites for making himself clean, and he should still insist that he could not come; might I not suspect that he was not heartily inclined to my friendship, and sought for a reason to excuse himself?

There is no miracle in the effects of this celebration: It neither faves nor destroys, but as it operates on the hearts, the lives, and manners of men, like other religious duties.

Our Lord and Master, in whom we profess to truft, invites us to his supper; as, upon anoother occasion, he fays, " Come unto me all ve who travel and are heavy laden, and I will refresh you.' And do you think you can go to him; in true fincerity of heart, and not find refreshment? He directs us, on this occasion. the most folemn the world ever knew, to go. He, the fon of God, was going to fuffer a cruel and ignominious death, and commanded us to do this in remembrance of him; and do you think, while memory holds a place in your brain, you shall forget him? He tells us why we should do this, and how it is to be done. He bids us receive the bread and wine in remembrance of his death

death and passion, of his body pierced, and blood spilt, as a token of his wonderful love towards us; and requires this memorial to be continued through every generation, until his coming again in glory.

Would any person in his right mind refuse such an invitation from the greatest and best friend in the world, upon so vast and important an occasion? Can any one decline coming to this heavenly entertainment, without a neglect, which is an affront to so great a Lord of so great a feast? And, if we consider the command as from the great Captain of our salvation, is not our refusal to obey it of the same nature as a soldier's offence when he disobeys his commander?

As to the intention of this celebration, you may confider it in these several views.

- 1. It is to fix and imprint on your mind, in a manner the most lasting, the remembrance of the death of Christ, as the strongest motive to your obedience.
- 2. It is a commemoration of his death, in an humble acknowledgment of its being the ground of your hope of pardon.

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- 3. It is a public declaration to the world of your faith in him, and that you, on your part, will endeavour to become holy, as he was holy, and to continue down the memory of his love to all generations.
- 4. It is a high expression of your thanks and gratitude to God, for his unspeakable mercy in fending his son into the world for the redemption of mankind.
- 5. It is a confirmation, on your part, of the covenant which God hath made with us, and a thankful acceptance of those conditions of pardon which he has offered, and whereby we acknowledge and renew our obligations to obey him.

Now, of all commands, it is natural to lay the greatest stress upon those which are given us by our friends a little before their death, especially if we really love them, and they particularly defire it to be done in remembrance of them. Let us suppose that the Lady whom you are now going to serve, by an astonishing mark of her love and compassion for you, should preserve your life; suppose she should not only snatch you from the grave, but die herself in the attempt; suppose likewise that she were to leave

you a creditable maintenance, upon the condition of your doing some particular act easily performed; Would you not do it? Would not your neglect appear the blackest ingratitude, whilst your folly would be the derision of children; for you would lose your support by a negligence which would plunge you into poverty, and give you the character of a madwoman or an idiot? And yet, alas! what could she or any mortal do for you, or any other? she might save your life for a few days or years, and render that life comfortable whilst it lasted; but here all her kindness must end.

As to the matter which frightens some, it stands thus. St Paul reminds us, that, as we have houses to eat and drink in,' we should not come to the house of God, and to the Lord's supper, not distinguishing a solemn act of religion from a common meal, which was the crime of some of the Corinthians. Well might he tell them, this was eating and drinking their own condemnation; which he interprets by saying, that God would be provoked to inslict several kinds of judgments upon them, if they continued to act so wicked a part. But what is this to the purpose of those childish and fantastical D 3 fears,

fears, which a great part of us entertain in relation to the celebration of this act of devotion? Solemn, indeed, it is, and aweful; but, when we fall down on our knees before God, or fend up our hearts to him in prayer; is not this also a folemn and aweful duty? As well may we fay, that we will never pray, because it requires thought and seriousness, as that we will not receive the facrament, for fear of offending God. Believing it to be the command of Christ, we offend him most furely by not receiving. And if we are to come to the table of our Lord in charity with men, with an intention to lead anew life: do we not do just the fame thing when we pray. If not, we are guilty of mockery, for we implore the mercies of heaven, (as I have already observed), upon the very terms and conditions of forgiving others; (which is far from being a hard talk). And, as we always mean to repent, we mean to amend ; and what is this but leading a new life? has nother saw side and

Let people then look into the Lord's prayer, and it will stare them in the face: They will be aftonished how they could live so long in neglect of the facrament, and yet say this prayer once or twice every day of their lives!

In regard to the frequency of receiving the facrament, there is no time exactly pointed out. The doing it frequently feems to be implied by the words of our Saviour, 'Do this as oft as ye drink it in remembrance of me.' Gustom and consideration for the labour of the clergy may restrain some well meaning people in regard to receiving often; but, for my own part, I see not how any Christian can decently turn his back on the Lord's table.

If you would maintain and keep yourself in a constant general preparation for the holy communion, so as always to be sit, upon the shortest notice, to partake of it, (that is, if you would really endeavour to be a Christian), be careful in the observation of these following rules.

and understand the several parts of your duty to God, to men, and to yourself; for which end, you must be careful to make the best use you can of those means of instruction and knowledge which God has put into your power; such as reading the Holy Scriptures, and other good books, or hearing them read; attending upon

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the public offices of preaching, catechifing, and the like to with any scale on a grands of the contract of

2. You must, upon all occasions, be industrious and zealous in avoiding every fin, and to practice and perform every duty, according to your ability and opportunity for the fame +.

You must very often think and meditate. upon your ways, and all your particular practices, and examine whether or not they are agreeable to the rules of your duty; that whatever you find you have been deficient in, or done amis, you may take the better care to rectify and amend for the time to come to

For which end and purpole, this following eafy, but very profitable talk, is recommended: namely, two or three times in the course of each day, to carry your thoughts back, and to confider what you have been thinking or doing, and how you have spent your time. As, for example, ask yourfelf, When

ob food shad puty into your power; fach as

thou redoction as maked yluly * Prov. iv. 5 .; John v. 39. ; 2 Tim. iii. 15. ; John xiii. 17. + Tit. ii. 11.—14.; Matt. vii. 21.; Luke xii. 47. ‡ Pfalm iv. 4. and cxix. 59.; Lam. iii. 40.

When first I awaked, did I think upon God, and recommend myself to his almighty care and protection? Did not worldly or finful thoughts first take possession of my heart?

I was lately in such and such company; how, and after what manner did I behave myself? were all my words and actions innocent, modest, and decent? did I give no offence to God, or scandal to the world, by any thing which I either said or did on that occasion? &c.

Such questions as these, if you would constantly and seriously put home to your conscience, while things remain fresh in your memory, what a mighty influence they would have upon you, to restrain you from evil, and excite you to do that which is good with joy and pleasure.

And as to particular preparation,

I. Whenever notice is given of the celebration of the holy communion, immediately refolve by no means to miss that opportunity of commemorating the sufferings of your blessed Lord and Saviour.

II. In the midst of all your business, often call to mind, that such a day you must not be absent

from

from the Lord's holy table, and therefore be very careful not to do any thing which may render you unfit for it.

III. At some seasons, it is very necessary that every man should set a little time apart for the more strict and particular examination of his conscience. But, where a man often receives the holy communion, and never misses any opportunity for it, I do not conceive that such a particular examination is every time absolutely necessary; nor have all men, at all times, leisure enough for it. For the more easy and regular performance of this, I would have you remember, that the whole duty of a Christian is reducible to three heads *, and every time you receive the holy communion, you ought by all means to put, at least, these three questions seriously home to your conscience.

- 1. Do I effectually shew my love to God, by due honour and respect to him in all my thoughts, words, and actions?
- 2. Have I a true and fincere love for myself? that is, do I love my soul better than my body? and am I more heartily concerned to secure my

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[.] Matt. xxii. 37. &c.

everlasting happiness in the world to come, than to compass my pleasure or profit in this life?

3. Have I a real fincere love for all mankind, without exception? And do I avoid hurting any person by word or deed where I can possibly avoid it? And am I ready to do good to every one whatsoever, wherever I have ability and opportunity?

If you meditate on these three questions seriously for a little time, there is scarce any sin that you have been guilty of but it will occur to you.

4. When, by the examination of your conscience, you have set your sins in your view, and
have seen what your particular deviations have
been, then make your humble confession to Almighty God, and implore his affistance to enable
you, for the suture, to be more obedient to
his commands, and to live more like a disciple of
the master by whose holy name you are called.

In respect to your behaviour at the holy communion,

1. Strive, as at all other times in the worship of God, as much as you can, to keep your mind intent and fixed upon what you are about; and lay aside not only all wicked thoughts, but likewise

wife all fuch as are impertinent to the present

2. Take care to behave yourself with such outward decency and composedness, as may be a sufficient token of that inward devotion and reverence which you bear in your heart, without gazing about, or any way unnecessarily moving your body, or whispering to any one that is near you, or doing any thing of the like nature.

3. While the service is performing, join all along with the minister and congregation, with your heart and thoughts lifted up to God; and with your tongue also, where the liturgy requires that any thing should be spoken aloud by the people; as in the Responses, the Confession, the Lord's Prayer, &c.

4. Take care, likewise, to avoid all affectation, and not to behave yourself in such a manner, as if you had a mind to be taken notice of for a person of extraordinary devotion. For which reason, whatever private prayers or meditations you may have to offer to God, put them up in your thoughts alone, or let not your voice be heard but when the public office requires it.

While the bread and wine are distributing, entertain

entertain yourself with such meditations and prayers as these:

- 1. Bethink yourfelf what those sins are to which you have been most inclined; and, in the presence of God, seriously and stedfastly renew your resolutions of being careful to abstain from them for the time to come.
- 2. Consider what opportunities you ordinarily have for the doing of any good works, and sted-fastly purpose to be diligent hereafter in making use of them.
 - 3. To this add the following prayer:
- "Merciful God affift me with thy grace and holy spirit, that I may always keep those vows and good resolutions which thou hast enabled me to make; that I may never return to any of my former fins, but hereafter serve thee faithfully in the constant practice of virtue and religion, through Jesus Christ our Lord. AMEN."
- 4. And here express your charity, by putting up a prayer for all mankind in this or the like form:

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"Lord, if it be thy gracious will, extend thy

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mercy and compassion unto all mankind. Enlighten the minds of those that are ignorant, and move the wills of those that are obstinate, that they all may receive thy holy truth, and carefully live in the practice of it. Pardon my enemies, O Lord, and bring them and all of us through the whole world, to true repentance, that we may all live righteously here, and, in the end, be happy with thee hereafter, through Jesus Christ our Lord. AMEN."

5. Then entertain yourself with reading and meditating upon some select portions of the holy Scripture, until such time as the minister is ready to proceed with the public office. I need not here transcribe any particular texts, but will leave you to make choice of such as are most agreeable to you. If you should be at a loss, read the hundred and nineteenth Psalm, where you will easily find proper matter enough to employ your devoutest thoughts upon this occasion.

of abode; and, as foon as you have a convenient opportunity of retiring into some private place, first look back, and consider whether or no, in the

the performance of this holy office, you have behaved yourself in all things as you ought to have done; and, if you find that you have been any way short or desective therein, resolve to take better care for the time to come.

7. And then conclude with this or the like prayer:

" Lord, I defire to return my most humble and hearty thanks to thee for all thy bleffings both spiritual and temporal which thou hast vouchfafed to me. At this time, particularly, I praise and bless thy holy name for the opportunity which thou haft this day given me of commemorating the fufferings and death of my bleffed Redcemer, and also participating in that holy ordinance which he has appointed. Lord, pardon all the weaknesses and defects which I have been guilty of in the performance of this great duty. And I befeech thee affift me with thy grace, that in the whole course of my life I may ever be careful to fulfil and perform those vows and resolutions which I have made to thee. through Jesus Christ our Lord. AMEN."

Moreover, endeavour, as the occasion arises,

to call to mind what you have thought, and faid, and done, before and after the holy communion. And beg God to affift you, that you may remember your Saviour with constant gratitude, praise, and adoration: That it may constantly restrain you from all manner of wickedness, upon the affault of any temptation, thus bethink yourself:

"At such a time I received the holy communion, and then I seriously resolved, and solemnly promised to Almighty God, that I would heartily endeavour, in all points, to live like a Christian. Shall I then, upon any account, lie, curse, swear, talk profanely or obscenely, commit any sin of uncleanness, steal, cheat, or do, or think, any manner of wickedness? No. God forbid! I have engaged myself to God to mend my life, and to be another sort of person. And what can I expect but wrath and indignation from him, if knowingly or wilfully I should violate those promises which I so deliberately and stedsaftly made to him?"

You have received more than once: Go on.
I know too well, that fervants are generally extremely

tremely omissive of this duty. If it should be the case with your fellow-servants, I charge you, as you love the name of Christ, and hope for mercy by being his disciple, that you do not follow their example, but strive to induce them to follow your's; and, by discharging their own obligation, promote their own fafety and happiness: and, in regard to yourself, tell them what your father faid to you at parting. Remind them of the gross absurdity of supposing themselves wifer than the wifest, or more prudent than the soberest or best of mankind. Let them consider, if the high imprudence, the great folly, the gross iniquity, and the destruction which waits the defpifers of religion, be better for them, than peace and confidence in the mercies of God, and hope in everlasting joy. Remind them, that they are as answerable to God for their neglect as other Christians of the first rank and condition. They have actually fewer temptations than people who are rich; and, though they know less, they know fo much, that ignorance cannot be admitted as a plea.

If your companions should not be awed by your seriousness in this matter, but deride you as a young saint, you are not to reproach them, as-

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if they were the contrary to young faints, but be patient, and go on unchanged in the way you are perfuaded is right; and mourn over their foolishness and obstinacy, who perhaps would shut their eyes if all the terrors of destruction stood in array before them, and opened wide their tremendous jaws.

Do your duty, I say, and still hope that others will do theirs. Thus you will approve yourself worthy, and in good time receive your reward. What can you do more than express your forrow on this, as on all other occasions, wherein men transgress and rebel against common sense, as well as the decrees of Heaven?

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DISCOURSE VI.

Y OU see, my dear Mary, how much I interest myself in your happiness. God knows what I shall be able to do for thee, in point of provision, after my death. Thou art a child of Providence; trust to it, using the means that Providence hath pointed out. But, above all things, let me caution thee never to expect folid durable happiness from any thing this world can give.

For my own part, I married the woman I loved beyond all others in the world. For a while, nothing feemed wanting to complete my happiness; and when you, my child, came into the world, my fancy represented to me that you would prove so good, I should have no reason to envy the greatest of mankind. Your mother became unhealthy: I sympathised in her pains and sorrows; and all the beautiful structure of my happiness was thrown down and blown away, like the dust of which I am made. Soon after her death I lost my two little boys, your brothers.

word

In my fancy they still hang round my neck, and their charming images live in my heart. Then fell my good old mafter. His last kind words still found in my ears: It is true he made provifion for me; but I loved and honoured him for much, that I suffered more anguish at his death, than joy in his liberality. Indeed his kindness. but added to my grief. Thele formows (and some or other fuch all must expect) threw a cloud over my brightest days. Such, however, has been the goodness of God, through Jesus Christ, that, by coabling me to become in all things refigned to his will, (who never afflicts his creatures but for their purification), I have, by degrees, attained such a peaceful screnity of mind, such a freedom from undue anxiety as the world and its pursuits can never give.

And, to a mind capable of enjoying it, doce not every part of nature furnish matter for delight and gratitude i. The grafs that grows in the fields; the leaves which shoot from the trees, and the fruit which they furnish; the growth of every plant and every animal, is full of wonder. Where wilt thou find the hand of art which can give the cowslips such a yellow, or the violet such a blut? Hast thou considered

how beautifully the rose is adorned, and how justly it is the emblem of the most captivating charms of female beauty? Nor is the apple or the peach less grateful to the eye. Have not thy senses been often refreshed with the smell of new hay, and the fweet fragrance of herbs and flowers, and the bloffoms of a thousand trees?

Nor is it only in the vegetable world: The bleating flock furnishes wool for the employment of many thousands, who again provide clothing for millions more. This makes me think myfelf of fome importance; and, when I fee you ruddy lass drawing streams of milk from the swelled udder of the useful cow, methinks I am the instrument of Heaven in rearing the tender helpless infant, whilst the drooping grandfather bleffes the hand that brings him milk.

Survey the multitude of objects which Providence certainly intends for delight as well as use. When I behold thee feeding my poultry and my pigeons, I think, if a sparrow falleth not to the ground but by the knowledge and permiffion of the God of all, that he has honoured thee as the instrument of his bounty, in feeding these birds, which are fo useful to mankind. And if Solomon, in all his glory, was not arrayed like a 0.15

lilly of the field, what dost thou think of the natural beauty of the eye-set seathers of the strutting peacock, or the scarlet ornament of the prouder turkey. These are alike the work of thy hands, O God supreme! O Mary, when thou hearest the early crowing of the cock, dost thou not think of him who calls thee to a vigilant and active life? If thou considerest not what business thou hast on thy hand to-day, perhaps to-morrow ne'er will come. This bird is thy kind monitor.

It is here we must enjoy the liberal feast that kind Providence hath provided: here every tree and every bush furnishes something to the common stock. We might live without great cities, but they could not subsist without husbandry. Nor do we barely live. See there the fragrant bean and pea in blossom; do they not laugh and sing, and surnish pleasure as well as food, whilst the chearful notes of birds on every tree fill the soul with gladness?

Is not this far beyond all the gay inventions of city entertainments, where health fo often becomes a prey, where fraud and enmity are fo frequently concealed under the garb of friend-thip and pretended love, and men, bewildering and

and bewildered, often feek happiness in paths which lead to misery? Alas! our vices, here in the country, are also too big to be overlooked. We are often vain and foolish, but pride and folly seem more contagious in great cities, where thou with find numbers who know not what to do with themselves, or have so little leisure, from vain pursuits and empty joys, they hardly afford themselves time to think what course is best to steer, to prevent intemperance, and preserve their lives. They see not how rapidly life ebbs out in anxiety for things of no real value, whilst the great business of salvation grows heavy in proportion to their neglect of it.

It is true, my days have been chiefly spent in the turnult and parade of great cities, where generally the worst, as well as the best part of a nation are assembled, and where vice is much easier propagated than vintue. In spite of all the silken robes or lighted tapers which I have seen, or the melodious music I have heard, I never had so many hours of true relish of life as I now enjoy. Often have I lamented the sate of my good masters, and their company. By meeting in such multitudes they poison themselves; and in search of pleasure, and the dissipation created

by a crowd, they at once rob themselves of two of the choicest of blessings, pure air, and time for reslection.

I do not mean to depreciate masters or servants, who are perhaps much wiser and better than myself: but, in order to give thee right notions of a city life in great families, I will tell thee that I form my judgment from their real conduct.

When I was in service I had many opportunities of making remarks: I often saw interest, fancy, opinion, and, above all, custom, govern so much, and reason so little, that I hardly believed some people were rational creatures. But let nothing dismay thee, my dear Mary; for, although solly will never be put out of countenance whilst there are so many unwise people in the world, yet wisdom will always be justified of her true children. What is right and sit for us, in our several stations in this world, considered as beings on our passage to eternity, will still be right and sit; and the good will find such countenance in the world as is sufficient for their purpose.

Thou, Mary, must take thy lot in the world.

Gladly would I retain thee, as my partner in these my toils and comforts, and lead thee through

through the dangerous paths of life, had it not pleased Heaven to present so excellent a lady to thee for a mistress. I hope she will be a guide. a teacher, and a friend. Alas, my dear Mary, there are not many fuch, nor many fervants who know when they are well, or consider that state of fervitude wherein their morals and piety are most attended to, as the best place they can be in. Which ever way I turn my thoughts, I discover Wert thou put out apprentice, in some great city, to an useful trade, with a view to a superior fortune, Pknow the world so well, thou wouldst be more exposed than in a well regulated private family. Think of the instruction thou hast received, and I trust thou wilt be safe. Use the means which God hath given thee, do thy duty, and he will be thy friend and thy defender.

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DISCOURSE VII.

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A S Providence feems determined that we must part, let us improve every hour that remaineth, before the day comes; and hear me, O my daughter! with deep attention. Whether in forrow, or in joy, in good fortune, or in bad, death e're long will separate us. Thou perchance wilt go to the land where all things are forgotten, before thou thinkest of it: I must go soon! let us both prepare for that journey, as the last thing which we shall have to do. I need not tell thee, that even these transient minutes of our discourse, which I pass with so much pleasure in thy company, bring us so much the nearer to our end.

In the great view of immortality, what advantage can there be in living but as we improve our time? Those days are lost in which we do no good; and worse than lost, in which we do evil. Whether alone, or in company, we must be provident of our time! We had better not live than have bad thoughts, or spend our time in bad com-

company. Those who seek for amusements, which are either foolish or wicked, with a view to what they call killing of time, confider but little what a fad compliment they make to a guest, whom, though we should court with ail the finiles of love, and all the tenderness and respect of friendship, is ever on the wing. There is no occasion to murder him to get quit of him. Yesterday is already dead; to-morrow is not yet born; what have we then to expect to-day? and shall one poor day create such distress, to make us think of murdering our best friend. How quickly fly the hours from morn to noon, and from noon to night; and then we fall into the arms of fleep, which is the image of death ! How monstrous it is to treat with disrespect the best friend we have in the world! This is the case with those who abuse time.

Dear Mary, let me charge thee, as thou lovest thy tender father, to remember how difficult it is to be innocent, and at the same time idle. If thou seekest to be happy, be industrious! Is any thing more certain, than that those who are properly idle people, are more troubled and perplexed what to do with their time, than the industrious can possibly be, on account of the hardest

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labour

labour they perform. This is for the honour of industry. But it goes much further : It proves the gracious design of Providence, by putting the rich and poor more upon an equality than either of them generally imagine. The poor fill up their time with work, fuch as is useful to themfelves, and the rest of mankind; and the rich, fuch as are not industrious, nor employed in useful occupations, are perpetually laying out what to do with to-morrow, and continually labouring in thought, by what means they shall fill up their time; they think they have a vast superfluity, because they cannot tell what to do with it. It is probable such will repent, as many a rich prodigal who has fquandered a large fortune, and been reduced to poverty, hath done. Those who understand the value of time, treat it as prudent people do their money, instead of spending a great deal upon nothing that is useful, they make a little go a great way.

It is the right use and application of time, which not only makes life long, but renders it pleasant also, especially when we are brought to delight in doing the will of God.—What a shocking thing it is to hear people complain, that their hours move heavily, when they should

fome duty of charity, rending some pious or useful book, or doing something that will make them wifer and better than they were before. They are sure the hour will come when they would be glad to part with all the wealth in the world, were they possessed of it, in exchange for a single day.

And this brings to my mind the history of a Lady, once a great favourite of my master's, but on whom he could make no impression in the days of her health, who desired to see him when she felt dangerously ill. The interview affected him much, and he committed the conversation to writing. The Lady in question had many amiable qualities, but she followed the train of fair trislers, and was devoted to others inferior to herself in understanding. She was sensible, asfable, and polite. Her frame was too tender to bear an incessant change every night from hot to cold; and, like many others, she received her death's wound in a large affembly, which my master used to call a well dressed mob.

When this poor Lady found herfelf in danger, her eyes were fuddenly opened. She was not ignorant of my mafter's great partiality for her.

E 3

She

She confidered him as her friend, and thought well of his opinion; but, as a proof of her inconfiftency, the had not regarded it in practice. In this extremity she defired the favour of feeing him. Though much displeased with her conduct, he readily attended on the mournful occafion. After fome compliments, the faid, You fee me here in great danger of dying. You have been very good to me, on many occasions. I am fensible of the fincerity with which you interested yourfelf in the most important concern of my life. Would to God I had taken your advice! How dreadful it is to live and die in folly! I am not, indeed, conscious of anything which the world condemns, but I now understand and feel what is meant by the world's being at enmity with God. How have I fquandered away my time, as if I meant to give up the hopes of immortality for the plaything of a child !- Alas, my much honoured friend, what pleasure can be found fit for an immortal mind, if immortality is not regarded! O Wifdom! where was I when I should have sought thee? The neglect of thy admonitions now aggravates my offences; why could I not discern the truth as well as you? or, rather, why did not I practice what I knew ? I difdifferenced the truth, but was forfilly as to intagine (if I thought at all) that such as myself had a kind of privilege of exemption from the rules which you so earnestly recommended, and now how shall I ever look up to that happiness to which I might once have aspired it and now

My guilt confifted in devoting my time to vain amusements, and in neglecting the great business of eternity. And, if it were even true that any one of these amusements, fingly taken, might have been innocent, yet now I fee clearly, that to make them the buliness of my life was not innecent. I have thewn a pernicious example of idleness and levity. O God forgive me! I have fought for happiness in places of public refort. but never found it; had I fought his glory, who is the first and greatest object-He who is the merciful Father of mankind-I should now have been happy. Alas, how little did I think of that Saviour, whose example was so unlike my practice? I can scarcely persuade myself I seriously believed the terms on which he promised immortal happiness to his followers.-Here I feel the fting-it pains me bitterly-how shall I extract the venom? Tell me, what I shall do. In what expressions shall I humble myself before God ? God? Where shall I seek a supply for my expiring lamp, or purchase the heavenly intense of a pious heart? My time has winged its slight beyond the reach of mortal call. I have neglected constant, regular, servent prayer. Tell me, I beseeh you, how shall I, with such sins upon my head, now implore the mercy of heaven? O Mary! those not thy heart bleed at the recital? And does it not convince thee of the importance of those truths I have been pointing out?

Those who are much captivated with this world, or averse to the thoughts of parting with it, generally reckon upon years, when they should reckon upon months, or weeks, or peradventure upon days. They banish the thoughts of death, by considering him as an enemy, who will not come, if he is not thought of the But this is far from being true: It often happens when his messengers, sickness, or age, are at our doors, we do not seriously believe that he is coming. The reason of this I apprehend to be, that he takes such a variety of forms, we cannot well distinguish him till we feel his part; and therefore so many make this a reason for believing that he is always at a great distance from them.

In the ordinary course of things, green fruit often falls by a blast, or violence, or the various accidents to which it is subject. This is the case of those who die in youth: but, as fruit that is ripened by time, and its proper season, must fall, so the aged must die. Death is the husbandman that gathers us all in.

Perhaps it may administer to the establishment of thy virtue, to know what I gathered from my master's books, consirmed by my observation, when I was young. Do'st thou apprehend that thy father is now trading on the last fifth part of his stock of life, as all men are who are past sifty. Thou seest me cheerful, and in good spirits; but Nature, the great agent of the Almighty, has sentenced me to death. I am one in four who is to die in five years †. It is true, I do not know certainly within five years of my own death; but this I know, that if I should live through five years, then a greater proportion than

of the Andrew South and the training and

^{*} Of 1000 born, 785 are dead by the age of 50, being very near 4 in 5, therefore only 1 remains.

⁺ From 55 to 60, 31 in 173 die, which is near 1 in 4.

than one, in some other four, must die, as it were, in my place.

And what think you, Mary, is your hazard? Hear me, and be not discomsited. Your chance is near one in five to die in 15 years. Look round thee. See how swift the scythe of death mows down the children of men. Figure to thyself the procession of human life; observe the reality of what is passing before thine eyes; behold the rich and the poor, the wise and the soolish, the virtuous and the wicked, those who make much noise, and those who are never heard of beyond the circle of their acquaintance; they all march on together to one common grave, which is always open, and never full!

Thou, though yet so young, must notwith-standing have observed how quickly infants pass into childhood, childhood into youth, youth into manhood, manhood into middle age; this again into what we call advanced years; and from thence how soon we appear in old age! This progression of life, to people of observation, appears amazingly quick. Thou hearest it from

^{*} This is founded on 502 of 15 years old; of these, by the time they reached 30, 94 were dead, so that it comes near to 1 in 5.

every one's mouth. Good God! Is it possible? It seems to be but yesterday that such a one was a child! It is possible; for the fact is really so.

The eldest, as well as the youngest of us, have designs and projects, hopes and expectations, which require time for the execution, perhaps beyond the chance of our continuance in life; but in many cases this is necessary.

The folly and madness is to live in fin, and defer repentance, at the very moment that we see some one of our acquaintance drop almost every day, at every age, and knowing, as we do, that our knell must toll ere long.

What a bustle do we make about life, and how often forget the end and design of it? It appears but a small object, a mere sun-beam, playing in the air, disappearing as the light withdraws, to those who consider its duration in respect of eternity, though it may indeed appear considerable to those who are not accustomed to extend their thoughts beyond it, for these have no other happiness in prospect.

Every distinct person flatters himself that he shall not be of the number of those who die early. Providence is indulgent to us; for, tho' every day brings us nearer to our end, death

never

never feems near: The hour being concealed from us, we enjoy this turn of mind, and fuffer no fruitless pain. O God, how manifest is thy mercy, and goodness, in all thy conduct towards man! Think of it, Mary, and adore him with a grateful heart. Whether thou shalt die young, or live to old age, remember, that honourable age is not that which standeth in length of s time, nor that which is measured by number of years, but wisdom is gray hair unto men, and an unspotted life is old age.' The wife man means, that wildom which will teach thee to remember thy Creator in the days of thy youth, and to apply thy heart fo diligently to please him, that he may receive thee into everlafting joy.

Let us be careful so to conduct ourselves, that we may not be disinherited for disobedience. Learn, from such considerations, how highly valuable thou art to thyself. The great opportunity of improving in knowledge will be after this life; but the only opportunity of sitting ourselves for that blessedness is now. This is the seed time, that is, the harvest. If thou takest care to improve this, thou art sufficiently secure of the other; but, if this be neglected, all is lost. I

have lived long, and wish that thou shouldst take advantage of my thoughts and experience; and now is thy age of learning. In a variety of instances, I feel and deplore how greatly I have erred; but this good, at least, I hope I may have reaped from it, to bear with patience the many infirmities of others, being myself so very imperfect. The longer I live, and the more I fee of the world, its vanities and follies; the more I feel myfelf weaned from it; and this will, I hope. be thy case when thou hast had the same experience. In the mean time, do thou endeavour to be every day more wife, and more virtuous; and never tire in doing all the good thou canft. in spite of the folly and ingratitude thou wilt meet with. And although I should never reach the perfection after which my mind aspires, yet it is my ambition, as I know it to be my duty and interest, to press forward toward the mark, for the prize of the high calling of God in Christ Jesus.

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DISCOURSE VIII.

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I DID not finish, yesterday, all that I meant to say on the interesting subject we were upon. Thou wilt probably see me soon a lump of inanimate clay; and, with respect to this world, all my thoughts perished: But thou hast the happiness of knowing, with sull assurance, how God hath declared, by the Holy Scriptures, that death shall open a passage to eternity, a blessed eternity to the good, though to the wicked an eternity of misery. Those are not Christians who do not believe in the promises made by Jesus Christ.

Keep thine eye continually on the judgment to come, and thou wilt govern thy life by the rules of reason and religion. Think of the misery of not being able to look backward without shame, nor forward without terror. Think of that which will give thee comfort in the last extremity; for that last extremity will come, as surely as thou now livest. My prayer is, "Grant, O Father and eternal God, that I may live the remainder

of my days (whatever the number of them shall be) in thy sear, and to thy glory, and let me die the death of the righteous! Further, I implore thy savour and mercy to this my child, the choicest object thou hast been pleased to give me: Grant that she may form her life and manners on this great principle, that holiness alone is acceptable in thy sight, and is therefore the supreme good of mortals here below, in every station which thou hast assigned them. This petition I offer at thy throne, O God, in the name of thy son Jesus Christ!"

It may, with the greatest reason, he asked of any one who trembles at the thought of death, or is enamoured with the love of life, what is it that thou valuest life for? Is it for riches?—these often make themselves wings, and oftner prove the more immediate causes of disease of body, and anguish of mind. They frequently create more cares than extreme poverty. Is it for honours?—these sade at the frown of princes, and as often at the capricious applause of the people. Happy for such as you and I, evils of this kind cannot reach us. Is it for beauty?—this salls not to the lot of many, and often proves the parent of missortune; and it is true, even to

fioned, it is but as a flower that withers away. Is it health that enchanteth thee?—this is a blef-fing indeed; but it is subject to change almost as the weather; and the strength which attends it always abates as life draws to its close.

Let it be the rule of thy life to make up thy accounts every night. Confider, my daughter, what thou hast faid and done; nor let thy thoughts go unchastifed. Thus wilt thou be able to state thy reckoning fairly; and, 'if thy sins ' die before thee, thou wilt have nothing to do, 'when death comes, but to die.'

It is natural to hope for length of days; for a long life is furely a privilege; and, when well improved, is a great bleffing. If the present life may aptly be compared to the seed-time—then is a long life well spent the seed-time prolonged; but, to presume upon it, and to transgress any one of the laws of God in expectation that there will be time enough afterwards for repentance, is to trust our whole fortune on a bottom which hath wrecked its millions, and is indeed the extreme of madness and folly.

I have given thee many hints concerning death;
I hope some of them at least will be of use to
thee.

thee. I have often inquired how my friends and acquaintances went off the stage: Not how much they died worth, which is the usual question, but what sentiments they appeared to have.

Jonathan, whom thou rememberest, was an abandoned profligate wretch, and cared not into whose debt he ran, nor what dissention he lighted up, provided he could fatisfy his wants, and gratify his appetites and his pride. He had not a filver tongue, yet he had so much wit and cunning, in the art of making people believe he was in earnest, and so much resolution in the execution of his projects, and such skill in evading law, that he laughed at all the justices of the peace in the county. The wickedness of his mind shewed itself in a thousand evil deeds. When he died, he did not seem sensible that he must give any account—O miserable condition

Not so was Richard, though he had been guilty of many irregularities, and could not fatisfy his conscience, on many accounted I one day asked him, why he was so sad? I shall never forget his answer. He said: The soul, my friend, is a most ferious thing, and ir G 3

must either be sad here for a moment, or be sad forever!" I have reason to believe he died a penitent.

Peter was another of my acquaintance. He was a clever fellow, and fit for all manner of work. He had lively parts, and was active and laborious in whatever he undertook. His great blemishes were, inconstancy, disregard to truth, and the modern careless way of living. I saw him on his death-bed, and heard him say, "Good God, what have I been about, and where am I going?" From whence I hoped he was not devoid of sentiments of contrition.

It was much the same with Esquire William. Indeed he discoursed with a reverend gentleman, concerning the immortality of the soul, and man's eternal state, and weeping said, "O my poor soul, whither wilt thou go?" When his sather came to visit him, he said, "O Sir, your kindness hath udone me. I abused the ample supply you gave me. Were I to live my time again, I would feed on bread and waten, rather than pamper my passions, to hurry me into such monstrous excesses."

Another gentleman in this neighbourhood, who had been employed in many great offices for

for a number of years, in his last moments said, "After so many years experience in business, noise, and splendour, I think the greatest wisdom is seriousness; the best physic, temperance; and the best estate, a good conscience;" declaring, that, were he to live over again, the time he had spent in the world, he would exchange the court for retirement; and the palace, for an hour's enjoyment of God in the chapel; adding these words, "Now all things forsake me, except my God, my duty, and my prayer."

I believe thou dost not remember Nicholas. He was a man who had maintained some character in the world, but was much addicted to pleasure, and sensual gratifications, forbidden by the law of Christ. He did not understand much of any such law, for he seldom went to church; and then it seemed to be rather to find sault, than, in the spirit of humility, to receive instruction. He hardly ever looked into the New Testament; and I do not remember to have heard that he ever went to the sacrament of the Lord's supper. Upon the whole, it can with no propriety be said, that he was a wife man. Nor did it appear, when he died, that he had any saith in Christ, and consequently was not a Christian.

Indeed, he seemed much consused in thought, and said, (as my other acquaintance whom I have mentioned), "Good God! where am I going?" From whence you may judge that he believed in a God, and the immortality of the soul, though he seemed to have no solid foundation whereon to build his hopes, or dispel his sears. This must be ever the case of those who live in the contempt or neglect of the holy scriptures, the commandment of Christ, and the memorial which our Saviour has appointed as a remembrance of himself!

I understood from Sir Ralph's butler, a few months before his master died, that he desired the reverend minister to make extracts out of the sacred writings, on the plainest and most exact way of making his peace with God; observing, with a sigh, "how sew men consider to what end they are born into the world, till they are near the time of leaving it?" Sir Ralph had many virtues, but thou seest how miserably poor he was, with all his wealth; and how ignorant, with all his learning.

His intimate friend, the generous Sir George, with his last breach, spoke to his friends these memorable words: "Alas, my friends, the truest

truest bequest I can make to you, is to entreat that you will govern your wills and affections by the will and word of God. I have lived in what is called the highest part of life, yet in me you may behold the end of this world, and all its vanities. I repent of all my life, but that part of it I spent in communion with God, and doing good!"

The other day, when I went to see my acquaintance Philip, thinking him on his death-bed I asked him, If he thought of God? I am shocked when I recollect his answer. He said, "O it is not come to that yet." Still he flattered himself with a continuance in life; and being so much estranged from religion, he fondly imagined, "One Lord have mercy on me!" when his breath was departing from him, wouldbe sufficient: And yet this man had been often advised by our worthy curate to amend his wicked and careless life, and read the Scriptures, and receive the sacrament.

When Mr Abraham inquired of the minister how he should proceed to make his peace with God, he gave this advice: "Read the New Testament, there you will find the words of eternal life. This book hath God for its author, falvation

falvation for its end, and truth, without any mixture of error, for its matter." Thrice happy are those who read that book with care, and learn that divine charity which covereth the multitude of human infirmities.

My cousin Thomas, long before his death, often told me his opinion, that charity, in its full meaning, and rightly understood, contained all Christian graces. He said, "Those who have not this divine principle have no good in them." His piety kept pace with his charity. I believe he died the death of the righteous. These last are striking proofs of the advantages of virtue.

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DISCOURSE IX. Library

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TN regard to thy fex, Mary, I cannot tell thee fo much of them as of my own, and perhaps there is not fo much to tell of their difference of characters, and difference of behaviour in their last hours. I believe the lives of women are comparatively more free from atrocious guilt, and that, from a habit of obedience, they live more submissively to the decrees of Heaven. Perhaps, being less deeply engaged in views of avarice and ambition, and not subject to such a variety of temptations, they may be chiefly in danger from pride or vanity, which, however, in their consequences, lead to hatred and envy, and many others, and are vices extremely heinous. although not being fo confpicuous, they are mighty apt, in every station, to be overlooked or not discovered by the mind where they have gained the afcendency. The reve live one and the

My coufin Lucy fell a facrifice to the last of these. She was one among the many thousands who have some virtues blended with many faults.

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She could not properly be called vicious; but the was very far from being virtuous. In thort, the did not act as if the remembered her end: and therefore could hardly avoid doing amifs. She feemed to delight only in mirth and festivity, music, dancing, cards, public shows, &c. Thus, instead of improving her understanding, correcting her will, and becoming the more attentive to admonition, and learning to be humble, devout, and ufeful, the foon acquired the reputation of a giddy girl. In the fame degree that the neglected thefe duties, they became tasteless and insipid, and she had no heart for them. Having forgotten wherein her highest excellency confifted, the could neither look backward with any true fatisfaction, nor forward with any joyful confidence. She thought very little of any thing, but of the amusements of the prefent moment; and I cannot say she ever appeared to be much disturbed. Death at length furprifed her; and furprifed we all must be, if we do not live as if the present day might be the last our eyes will ever visit. She went through the common ceremonies of physicians, nurses, and friends, with as much decency as generally attends a death-bed, where the chief concern is to administer She

administer medicines to the body. God forbid that I should sit in judgment on her soul; but neither could I ever find any solid foundation whereon to rest my hopes. She seemed to die as she had lived, in a state of insensibility.

My mafter used to tell a story of a French lady, which always ftruck me as an inflance of true generofity of spirit. Happening to be bled by a furgeon, who had entertained a fecret paffion for her, the condition of the lady being much fuperior to his, upon uncovering her arm, he was vilibly confused. This was observed; however, with great affability, the defired him to go on in his work; and he cut an artery, instead of opening a vein. He immediately discovered his mistake, and the lady was as foon sensible that the must die in confequence of it : but, far from loading him with bitter reproaches, the faw. with compassion the anguish of the unhappy man, and submitted to Providence. She went fill farther; for, thinking this event would injure his reputation as a furgeon, the made a handfome provision for him in her will, and died with that greatness of mind which a good understands fupported by the noble fentiments of Christian piety and generofity, infpires. Was not this parebrein and red greent?

great? Do'ft think thou shouldst have done the same, under the like circumstances?

With all their imperfections, women are called the devout fen; and I have already remarked to thee, that there is nothing great and noble, even in martyrdom, wherein women have not been, in all ages, diffinguished.

Why, my dear Mary, shouldst not thou be as ready to die for the glory of God, and the welfare of thine own soul, as the greatest of the daughters of women? Never shall I forget the manner of thy dear mother's death. She seemed perfectly reconciled, as if she was happily arrived at her journey's end, after travelling through the rough ways of penury, and weathering the storms of affliction. The truth is, she had lived an honest and a religious life; her mind was in peace; she was full of the hopes of the reward of the righteous; and she looked up to the similar of her faith, even Christ, her Redeemer.

Mrs Alkew, (among many others), a fingle gentlewoman, aged 25, was cruelly profecuted, and at last suffered martyrdom, being burnt in Smithfield, in the reign of Henry VIII. She died praying for her murderers.

in requience as a furreon, the made a handlome

She had confiantly and fledfally fixed her eye on a judgment to come; and this furnished her with such principles of action as can be learnt no other way. She had thought of death familiarly, and therefore the did not fear it. Indeed flie was fo truly pious and full of hope, that, to my imagination in those early days, the appeared to afcend the clouds in triumph. O my daughter, may thy death, whenever it comes, be like her's; I think thou wilt then most affuredly die the death of the righteous! Why do I wander back fo many years, and fet my wounds a bleeding? Thou, my child, art her image. May thy virtues be like her's, that thou mayeft at length fline as the flars of heaven pl to Stutions of

Thou rememberest Amelia. This was a young woman of the most excellent disposition. Her modelly could be equalled by nothing but the gracefulness of her finites, and the benignity of her temper. Her dutifulness to her parents, and their judicious care and tenderness, were become famous. She was never feen to be at a lofs for employment, nor out of humour for any cross accident. Her own paffions being always calin, the was a guide and monitor to all her acquaintance. Unpractifed in any art of falfehood, or adail.

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cunning,

enning, flattery, or infinuation, by the reliftloss power of her discourse, the commanded the affections of all her acquaintance. She fong most sweetly; but she was never tempted to wakes or fairs, or kept any company but fuch as her parents recommended. Her winning foftness was attended with a turn of mind as serious as uncommon, and out of fashion. The sentiments she had committed to writing, which were found after her death, abundantly proved how justly the thought of her own diffulution, and how much her heart was devoted to her Maker And, as if Heaven had marked her for its own; e'er the had well feen twenty years, having filled up the measure of her virtue, she was called to the fociety of her kindred angels. O what a loss was sustained in her ! Glad should I be to speak so well of any man of my acquaintance, who, having died to young, was possessed of to ber temper. Her-dutidinedtww aftersteil aum

Thou hast lately seen a fresh instance how precarious life is, and how it ought to be spent; I hope thou wilt remember it with thy expiring breath. 'Tis but the other day, thy much loved friend, and the companion of thy earliest days. Amelia's cousin, the sweet Eleanor, took her slight flight also. Hardly to complete eighteen years, is young; though half who are born are dead by fifteen years, so many drop in infancy and childhood.

We cannot say this young woman lived not half her days; for she filled up the time that. Heaven had appointed for her. Her course of virtue was early run, and the great arbiter of life and death was pleased to call her to rest.

Travellers seldom complain that they come too soon to their journey's end; and this young woman, who died well, had surely lived long enough for herself; and, as for the world in general, we must leave it in the hands of God.

In the very bloffom of Eleanor's life, her virtues were fragrant. She was early at her duty, and as active as a bee, and the produce of her labour as fweet as honey. She was no lefs a miffress of her needle than of what belonged to the dairy; and industry was her pleasure and delight. In love for her brothers and fifters, no body excelled her. She was affable to every one, and always ready to plead the cause of pity and of peace; no one could be a truer advocated

had a targe portion of .cellige, which the wifely thought necessary to the conduct of life; well

Of a doo born, 498 are dead by the age of 15.

for milery and diffress. When the had nothing elfe to give, her tears stood in her eyes; but she comforted herfelf by thinking, that there is no affliction for which religion has not provided a remedy. She fooke of those whom the could not praise with a tenderness that expressed her universal benevolence. She went to church confantly every Sabbath day, and read the Bible and Testament with such attention, as to underfland what was necessary to her happiness in. both worlds. At her leifure the read other good books, and as carefully avoided those dangerous ftories which corrupt the heart; and pollute the fancy. Guarded against the extremes of melancholy and careleffness, the possessed her foul inthat happy chearfulness and composure which. are the ordinary companions of innecence, and the best instructors how to die. In the gifts of nature the was no less happy; being in temperfuet, in manners gentle, in conversation pleafing, and in voice melodious. Humility and the love of truth prevented her being given to affediation, for the had too much fenfe to beproud With her fweetness of disposition, the had a large portion of courage, which she wifely thought necessary to the conduct of life; well: ar to ope off ad both one top ofod ocknowing.

knowing, that nothing can embitter life so much as sear, nor any thing he more fantastic than salse delicacy, as if women were not to be taught to die. She was sensible that nothing can conquer this unmanly passion, which is apt to show itself in such various forms, but religion, and the exercise of reason. With what glorious strength of mind and resignation, the spoke of her own death, shewing forth her considence in the mercy of God, through Christ, the Redeemer of the world! The same sentiments and tranquillity of spirit which rendered her life so amiable, attended her expiring breath. Thou knowest the manner of her death was truly desirable, and her life a glorious object of imitation.

Do'ft thou weep, my dear Mary, at this detail? Soft forrows rather heal than wound the fpirit; and there can be no bitterness in thy grief. Thy tears bespeak thy tenderness; but there are many reasons why thou shouldst wipe them, and be comforted. She hath happily escaped the dangers with which this life abounds. Calm and screpe, she possessed the most peaceful purity and unmixed hope, and exchanged this world for one much better. Is not this a pleasiful source of consolation, to think of being out

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of the reach of affliction; and, what is more, beyoud the pollibility of offending God?" Thou, my child, knowest not the dangerous smiles of a treacherous world: Comfort thyfelf. Tears will not water the lovely plant, to make it grow again. Sighs will not give her new breath; nor can't thou furnish her with life wand spirits, by the waite of thine own. Complain not of the fhortness of the joy; nor let thy loss in her turn to thy difadvantage. Bethankful to thy Maker, that thou enjoyeds it fo long; and, in thy forrow, forget not to pray, Thy will, O God; be done ! To her, virtue was gray hairs, and an unspotted life, old age.' Let the remembrance of her good qualities live in thine heart; and, in proportion to thy love for her, let her ftill be thy friend and monitor. Think of her happines; and, in that reflection, be happy thyfelf. Wipe thy tears ; and, whilst thou offerest up thy pious lamentation, let this inftance of her well fpent life teach thee what is the delign of God in giving breath to mortals, and rather mourn for those who are living in fin, than for thy departed friend. It is a great unhappiness to deceive ourselves as to the probable diffance of our death. no. 10 annual limit

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Two of my acquaintance, lately dead, were both far gone in their difeate, and deemed incurable: each thought the other would die very foon, and openly declared his opinion; but neither feemed to imagine his own death near. Wife men correct their own faults, by observing wherein others are defective to but, with us, all things go by fathlon ; and it is not the culton of our country to speak of the approach of death, or the state of the mind, not even in the minst gentle terms. This is one reason why so many think for little about it, or have fuch confused thoughts on the fubject. Instead of giving the most essistance that is practicable to those who need it, we give the least that can be imagined. whether it be wanted on not dout no men book

Were people of ability to talk the language of reason and religion upon these awful pessions, it, would probably touze the spirits of manyla sick person, and make the approach of death less dreadful, yad and are yed?

If near relations were to endeavour, by reading, prayer, or discourse to inspire the dying person with courage to bear pain and death, the living would learn the better how to die. The approach of death, like other dangers, is apt to terrify

terrify the fearful. Now, this being the last scene, it seems strange that the dearest friends should be quite passive, and do nothing towards brightening the hopes of a blissful immortality. We suppose that it will answer no good purpose to speak of death to one on a sick-bed; unless the patient is a most abandoned wicked person; and yet to such it may be of the least use, of which I told thee of some instances. Our indifference, in this instance, is stampt with such a mark of fashionable authority, that any conduct contrary to it would be suspected of enthusiasing or hypocrify.

As a proof of this, how feldom are the miniflers of God's word required to attend, though
good men, on such occasions, appear as angels to
comfort. This is strange, Mary, but I fear it is
soo true; and this, amongst other things, makes
the folly more apparent in those who trust they
shall repent, though they know not when, nor
where, nor how. They are sure they shall die
some time or other, and they observe that people
assulty die in beds; and conclude they shall have
a chance of a death-bed repensance. O Mary, do
thou live prepared for death, nor, in a concern of
such valt moment, trust to thou knowest not what!

Remembers

Remember, if thou puttest off 'till to-morrow, that which thou could'st do to-day, we'rt thou about to die, thou wilt not only be guilty of pre-sumption, but it is highly probable thou wilt never do it. I will tell thee, Mary, why I think so. To-morrow and to-morrow creep on, in a stealing pace, to the end of our days. To-morrow can never be to-day. We never can be sure of thinking to-morrow as we do to-day; but of this we are sure, that the lamp of life burns out, though behind the currain; and, when the oil is spent, darkness must follow.

The general confideration of death shews the folly of immoderate grief, as well as excessive joy, for any thing that befalls us. It likewise shews the madness of the daring sinner who mocks at the fear of God. His last day draws near, when he will stand trembling with terror before his tremendous Judge. The approaching day of the good is also coming on in the same pace; but this will be to them a day of triumph, beyond the power of language to describe. The sort rows of the poor and the despised will then sty away like the shades of night at the approach of the sun. That such glory, O my daughter, may be thine, shall be my constant prayer!

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Remember, if thou pasted off till so-morrow,

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I Dake fay, Mary, thou hast thought seriously of the subject of our yesterday's conversation. I hope it will live in thy memory as long as it shall please Heaven to give thee breath. Thou seest how sincerely I wish to promote thy well-being beyond the grave: I would gladly do the same to all the children of men, and thus partake of all the good they may arrive at the possession of in that country where all distinctions cease but those of virtue.

I told thee thy chance of life for fifteen years, and my own for five; yet halt not thou often heard people fay, when they approach to fixty, Threefoore years! that is no age!' They know, perhaps, that, in a thousand born, a few remain alive at fourfcore *; and yet the chance is,

of 72 persons (the remainder of 1000 born) being 70 years of age, by the course of mortality 35 of them die within ten years; and, consequently, only 27 of the 1000 remain alive at the age of 80.

is, that half the people of 60 will be dead be-

Alas, poor ten years to strut in about the world! And do they consider that these ten years are but broken fragments of time, divided out amongst the number of candidates for life: some have only one or two, and others eight or nine; and, one with another, they hardly obtain above five or six years of the ten. Too many are so unwilling to die as secretly to envy ignorance, or poverty, or even pain, where they think there is a prospect of length of days.

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Were it duly attended to, nothing could exalt us fo much as the confideration of a life to come; nothing is so noble, extensive, and delightful, in contemplation. All the glory of this world is as nothing to it. And, indeed, mortality appears so continually at our doors and windows, in our chambers and fields, that one would imagine we should sly to the promises of the gospel as to our only relief, and as the only effectual preserve.

practice kept pace with our Christian profession!

^{*} Of 135, (the remainder of 1000 born) being 60 years of age, before ten years are expired, 63 of them die, which is not far short of the half part, to die before any one reaches to 70 years.

preservative against the fear of death. But, when we do not learn fuch lessons in our youth, we hardly come to a right understanding of them: yet learn them we must at some time or other, or retire quite unprepared to give up our account. If thou, Mary, wilt try the experiment, and make the next life the first object of the thoughts, take my word for it, thou wilt, as thou advancest, enjoy a glorious and delightful entertainment, which common mortals are ftrangers to. Indeed, I am afraid it is a fecret to a great part of mankind, though evidently the leading principle of the gospel, and most intimately connected with our progress in holiness. It is impossible to live, and not to die; and God hath made it impossible to die, without being happy or miserable after death.

We hear of each others bodily complaints, till we grow fick of the subject; but when did'st thou hear any one talk properly of the joys he hoped for after death? How might we animate each other in this glorious pursuit, if our practice kept pace with our Christian profession!

The wife look forward into futurity, and confider what will be their condition millions of ages hence, as well as what it is at prefent.

And

And how can the true spirit of Christianity be revived, unless we meditate on the happy immortality which it promises?

Such being the defects in the practice and intercourse of nominal Christians, I know not what better advice I can give thee than to converse with thine own heart; to read; to think; to regulate thy thoughts, and observe the tendency of thy actions, calling thyself always to a proper account.

The less thou examinest thine heart, the more deceitful it will become; and the more it will flatter thee. Yet when thou dost examine it be not difficurtened at thine own imperfections. Everything may be reformed by grace; and improved by care. Compassion is due to ourselves. A feverity of felf-chaftifement, beyond the bounds which reason warrants, and our trust in God demands, leads to melancholy or defpair. Austerities, beyond certain bounds, have not the marks of true religion. We may be very wife, and yet in good spirits, chearful, and good humoured; nay, piety itself implies an agreeable and pleasing quality. In many cases, we ought to remember our own faults, and forgive those of others; yet, though conscious of our imperfections.

fections, we should take pains to consider ourfelves in that light wherein it is most probable we shall benefit; drawing this conclusion, that distrust of God is of all evils the greatest, except despair.

Endeavour, Mary, to conquer the world, and the vanities thereof, or these will conquer thee: It is necessary to contend for victory, in humble considence, that, when thou hast done thy endeavour, though thine own merit cannot save thee, yet wilt thou be accepted. Be thou faithful unto death, and I will give thee a crown of life.

Remember the counsel and admonition of our great Lord and Master, when he bid his disciples, and consequently all his followers through all generations, to be of good cheer, for that he had overcome the world. If thou wilt walk in his steps, thou wilt overcome it too, as far as will be required of thee. Be assured, that whenever the thoughts of immortality are habitually rejected, thou art either living in a sinful habit, in defiance of Heaven, or thou dost not believe the promises of Christ, so as to look forward towards them with a grateful, a joyful, and a courageous heart.

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This

This great doctrine of the refurrection is price perly an object of faith; but now that it is revealed to us, nothing is more agreeable to reason; and the works of God give evidence to it. I know, that, although the corn which I fow corrupts, and lies dead in the earth, it brings forth its feed in due feafon. These are the works of God, and we fee the effects with our eyes; but how they are performed we know not he Thou feeft them, and believest in them: Is it not highly reasonable to believe in his word also? We have the most undoubted evidence that Christ arose from the dead, and that he raised the dead. The miracles he did gave proof of the will of the Almighty, as well as of his power; and we have the express promise of Christ, (if we are really his disciples), that where he is, there we shall be: also. St John, chap. x. xiv..

If thou, therefore, meanest to deserve the glorious name of a Christian, be zealous for thy great master's honour. Examine into the circumstances of his life with care and attention, and show thy love for him by thy abolisate to his precepts. All other instructions, compared to them, are lighten the balance. Thou will find it in the New Testament most clearly mark-

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ed out to it Keep thine eye on this model in every action of thy dife juit will give thee more comported in the us, nothing is more agreeable to reason; to the evidence to it. I

Instances of the life of our Saviour proposed to imitation.

as fleet in doe feelon. Thefe are the works of

1. His early piety. w Luke, ii. 46. 49. w fra ...

2. obedience to his earthly parents. Luke, ii. 51.

3.—unwearied diligence in doing good. Ads, x. 38.

4.—humility and lowliness of mind. Mat. xi. 29.
5.—The unblameableness and inoffensiveness of his life and actions. Mat. xix. 27.

6. His eminent felf-denial. Phil. ii. 7. 8.

7.—contentment in a low and mean condition in this world.—Luke, ix. 58.—Phil. iv. 11.

8.—frequent performance of the duty of private prayer. Luke, vi. 12.—Mark, i. 35.

9. His affectionate performance of the duty of praise and thanksgiving. Mat. xi. 25.— John,

so. compation towards those who were miserable

Latin free, familiar, lociable behaviour. a Mat. i. .

fort and joy in the end than volumes of other reading, or all the pleasures the earth can furnish.

And what hath been the fate even of whole nations, with regard to this world? Where are the ancient people, the Jews, who made so great a figure in their time, as the sacred history informs us? What variety of national punishments did their sins occasion, till they were cut off from the earth as a people? Where are the mighty empires of the Assyrians, the Babylonians, and

- 13.—patience under sufferings and reproaches.

 1 Peter, ii. 21. 22.
- 14.—readiness to forgive injuries. Luke, xxiii. 34.
- 15.—laying to heart the fins as well as sufferings of others. Mark, iii. 5.
- 16.—zeal for the public worship of God. John, ii.
- 17.—glorifying his father in all he did. John, xvii. 4.
- 18 .- impartiality in reproving fin. Mat. xxii. 23.

18.

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- 19.—universal obedience to his father's will, and chearful submission to his father's pleasure.

 Mat. xxvi. 29.
- 20.—laws and practice of universal holiness, both in heart and life. Luke, iv. 34.

Egyptians ? Where are the Romans, who were mafters of the Jews, as the Scriptures acquaints us, when, under their ruler Pontius Pilate. the Lord Jefus Christ was put to death upon the cros? Those mighty states are wiped off the face of the earth. And what will be the fate of the earth! itfelf, and all the glorious luminaries that furpound it? The flars will fade away, and the funbe extinguished, at the command of the Most High. But still, my daughter, thou, who art as a worm, wilt live for every If, therefore, at any time thy mifery should be great, though great misery is seldom the lot of the virtuous; still confider that it will not last long: It will foon cease: or it will make an end of thee by death; and death will crown thy constancy with everlasting happiness, of diagra. Hart, it. 7. . . .

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DISCOURSE! XE bestiv

and incident Call. Can'th thoughing there are

In contemplating the life of our Saviour, and the rules of behaviour which he hath taught, thou wilt find fuch hope and joy spring up in thy breast as will banish all false apprehensions. Whatever thy lot may be, this, will prevent thy falling into the blindness of superstition, the frenzy of enthusiasm, or the deplorable sighs of melancholy. There are many who pretend to genuine Christianity, and yet have soisted into their religion a vast variety of sollies and iniquities. It is necessary, on this occasion, to warp thee against them in a said yet said of the warp thee against them in a said yet said of the warp

The Papists have carried their superstition to the height of idolatry; infomuch that they even pray to deceased mortals, and worship images made of wood and stone, and pray to faints of their own making. I have heard my master say, that he has seen, in Ropish countries, images carried about the streets, to which the people fell down upon their knees and prayed, ascribing to them the power of working miracles!

To fuch heights of dotage and childiffness may mankind be brought, when they have once deviated from the true worthip of the one supreme and invisible God. Can'ft thou think there are any in this land so blind as to entertain this abfurd faith? There are some so foolish, even at this time, when Papifts themselves, in several Popish countries, are every day discovering their errors and delufions. To fuch a height may falfe fear, and fantaftic hope, be carried, as to make people believe that fuch a male or female faint can do fuch and fuch things for them; or, if they make application with liberal prefents, at the church or chapel, dedicated to fuch a faint, he will avert evils, and give them fuccefs. Thefe people also make wows and promifes; as if God were to be bribed by their gifts and deeds of o-The Papifla have carried thinks evolithing to

bearn from honce what evils mankind are exposed to and how happy we are, in being born
in a land where the Scriptures are in every one's
hand, remembering that the greater our opportunities, the greater will be our condemnation,
if we do not avail ourselves of them, and that it
will be more tolerable for Tyre and Siden at the
judgment than for us. See St Luke x, 14.

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Perhaps, thou art not aware, that even right dispositions, if carried beyond their due bounds, and not regulated by reason; may degenerate into vices. And thus it comes, that the fear of God. if unworthy notions are entertained of him, may produce superstition. In some countries this weakness has been considered as a crime; but furely, Mary, it is rather an object of our compaffion than of our anger. Some, to this day. make every thing to be ominous; and, in their foolish opinion, the most simple accidents threaten great evils; witness the croaking of a raven. or the ticking of a spider, or other infect, vulgarly called a death-watch. Thou haft feen fome of our good neighbours, much disturbed at the oversetting a salt on the table, and by laying knives a-gross; and if there happen to be just thirteen in number in a company, they make it a reason for believing one of them will die within the course of the year; and not knowing who it will be, they all imagine what they pleafe, and take pains to torment themselves. There are a thousand foolish whims, the true growth of superstition. It is hard to fay whether there be most folly or madness in this; but it certainly argues a distrust of the wisdom and goodness of God:

God: For, how can we suppose that the allwife Ruler of the world will discover any of his defigns to man by means fo trifling and infignificant, or torment them by doubts and anxieties, founded on fuch trivial circumstances? Superflition prepares the mind to receive any impreffions from artful persons, fuch as pretend to tell fortunes; and others yet more wicked, who, dehiding by falle doctrines, and reprefenting falfhood as truth, and vice as virtue, lead the unwary into great mischief, and sometimes into defraction. And thus superstition roots up the foundations of religion; and in no instance has it been productive of more tragical effects than in the belief of witchcraft. Be affured, Mary, that witches are nothing but the children of a fick brain. To imagine that the Lord of nature should make a poor old woman an instrument, to untie the winds, to fwallow up thips in the waves, to blight the bladed corn, and to af-" flict a favourite child with fits or infanity," merely because the has been refused a trifle when begging at the door, is altogether weak and abuntil ion. It is hard on the whet

Our poor old neighbour Dame Tempest has been called a witch, merely because the variety

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of her wretchedness has made her a miserable. object. Her eyes are covered with a dreadful falt. and burning rheum-the trembles in speechher hearing much impaired-her garb is the emblem of poverty, composed of various colours, being patches with which industry and misery have loaden them. And yet this poor creature has feen better days; but, outliving all her children and her friends, and condemned to a folitary cottage, she hath appeared as an outcast from the human race. She worked as long as fhe was able, but is now reduced to the milerable pittance of one shilling a week from the parish. Yet, in the midst of all accumulated distress, she possesses herself with patience and fortitude, looking forward to her diffolution with tranquility and hope. When I visit her, she speaks to me with freedom and good fense. You are as an angel fent from heaven, the fays, to support and comfort me. You think me miserable; but perhaps I am not so much so as I appear-the evils that I fuffer are some of them the inevitable lot of humanity, and, as my conscience bears. me witness, that, in simplicity and godly sincerity, I have had my conversation in this world, I look forward with hope and confidence to brighter prod

brighter and happier scenes; the approach of death has not any terrors for me, nay it even seems desirable—and, since it is the inevitable lot of all, is not this a privilege think you, which it is worth the suffering something to obtain?

Yet Mary, with all this Christianity about her, so weak does credulity make mankind, that she is suspected of being what they call a witch! When fear of evil is sounded in a sense of guilt, repentance and amendment of life only can subdue it, and convert it into the genuine fear of God.

There is but one way of fortifying thy foul against superstitious fear, and that is, by endeavouring, with singleness of heart, to secure to thyself the friendship and protection of that Being, who disposes of all events, past, present, and to come; insomuch that not a hair can fall from thy head but he knoweth it.

I must give thee another charge with regard to false notions of religion. I have heard people talk of enthusiasts, who have totally neglected their families, their own health, and the concerns of this world, supposing this to be necessary to maintain an intercourse with the next. What a strange absurdity! In Popish countries, numbers

bers of both fexes live on the fpoils of the poor. and do nothing: But religion is fo far from supposing that we have not bodies to provide for, that there is hardly a leffon in it which does not teach fomething that regards the good of the body, and whoever neglects his family, or his own health, from a mistaken notion that he shall thereby more acceptably ferve God, will find that he is most grievously mistaken, for this is voluntarily to leave undone, and to unfit himfelf for many of those duties which the gospel requires of That there are enthulialts of this unsoward and ridiculous turn of mind, I do indeed believe; but I am persuaded their number is vey inconfiderable; and that these ought rather so be ranked as madmen, than merely as enthufiaffs as I was hungry, and ye gave me food : I was naked, and ye clothed me; I was fick, and ye vifited me. Thefe, our great friend, the Redeemer of the world, informs us, are works which he will regard as done to himfelf, if we do them to others who are in need. And, tho' they must now flow from a good spirit, they furely relate to the body. and por about your small

Though I give thee this caution against a false notion which pious people sometimes fall into, I

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b lieve there are very few inflances wherein induftry is checked by piety, fo as to neglect a brovision for the body. The sobriety recommended by religion, naturally tends to promote industry. Another evil is melancholy: This fees misfortunes which never come. It anticipates these that will come; and it aggravates them when they are arrived. In effect, it runs to meet those calamities, which we should rather fly from, or, by opposing them with courage, conquerithem. Superstition and melancholy are nearly related, and generally meet in the fame performit Jpon the whole, we have albineed dina friend, or a fevere enemy to admoniful and correct; to perfuade us to do our duty, or fhew us our faults, fo as to make us ashamed of them. Happy are those who have fuch a friend the me, daughter, thou findest one whose fidelity thou mayeft depend on Is Thefe evils are to be guarded against with the more care, as they often take the name of virtues, and few who are infected by them are fenfible of their difease; being the effect of gross folly or weakness of mind, the fame weakness renders the remedy hard to come Theore I be ve thee this coution against a falls

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DUT works even than superstition, enthusises as a simple of unchantiableness, in respect to others who differ from ourselves in opinion. Every people and language have notions of things peculiar to themselves, but want of charity is the rock on which so many millions have run, when they have soully imagined themselves to be in a fair course. The opinions of men are as different as their persons; and the rash manner in which we sometimes hear sentence pronounced on call other is no proof of wisdom; but, on the contrary leads many into a labyrinth of uncharing table blindness.

according to the distances of their conficiences according to the lights afforded their will be accepted by God a believe this because I hope the finality of my own heart will be accepted by Highlathough I should error andy for the fame 1. 18.

reason that I would show mercy to others, I hope mercy will be shewn to me.

God forbid that thou shouldest look upon any one as a foe to heaven merely because he differs from thee in opinion; or be an enemy to any person, who, as far as thou knowest, is a friend to God: Do not thou who art duft and aftes, pretend to decide the fate of others a nor let it affect the benevolence of thy mind, though others should presumptuously sit in judgment upon thee. Adore thy Maker for his boundless goodness to all the children of men, whatever their figuration may be. If thou haft a deep fenfe of fuch goodness; it will naturally infoire the mind with the tenderest charity, and the truest benevolence towards all thy fellow creatures by whatever faith mode of worships or worldly in terests, they are distinguished. This is the ways my dear Mary, to follow the great Hord and Teacher of the Christian world. alambuild sides If thou thinkest thy neighbour is in an error, which it is not in thy power to correct it is the nough if thou avoidest falling into the fame mife taket I Still. I fay, be charitable, and debve him to that Being who is infinite in wilden and mercy, and will most afforedly adjustiall those differrealon

differences, which men fo often and fo vainly at-

I have many times observed, my daughter, that, whether in religious or worldly concerns, what men say for themselves, and what their adversaries inser, or represent them as saying, are generally two very different things; and those who will not be at the pains to consider distinctly what each side alledges for itself, but will judge of either by the character or representation made of it, will be for ever led into erroneous judgments concerning men and things, and continue unavoidably ignorant of the true state of the matter in question." Experience has taught me that this is so much the case, I am always slow of believing vulgar report.

As creatures of one common nature, endowed with such noble principles of action, and yet limited to so short a time, one might suppose that nothing but love and harmony would be found here on earth, yet, unhappily, how constantly do we observe the contrary.

The gay world, whose pursuits do not allow them time for much inquiry, are too apt to reproach the most serious, be their faith and practice ever so pure, and frequently represent them as of some feet or other. The most ignorant are always the most conceited, and unable to discerntheir own folly, or the wisdom of others.

If, therefore, it should fall to thy lot to be reproached for thy piety, as if, being pious, therefore thou must have adopted some false opinion, bear it patiently. Rather think it the missortune of others in judging ill, than thy own, in being ill judged of; for most of us have a greater propensity to detect small faults, than to applaud great virtues.

In general, mankind live more according to fashion and opinion, which are very changeable, than according to the rules of wisdom, which are steady and lasting; and, as they live themselves, so they judge of others.

Upon the whole, I hope thou wilt treat all foolish or unjust reproach with indifference; yet, as occasion offers, it may be not only warrantable but necessary to defend thyself, by explaining thy opinion, and recommending peace and good will. Contradiction, expressed in gross terms, inflames the passions; and passionate disputes hardly ever enlighten the understanding though they often extinguish the light of reason. "In heat of argument men are commonly like those that.

that are tied back to back, close joined, and yet they cannot see one another." My malter used to mention an excellent rule to be observed in disputes, so That we should give soft words and hard arguments, and not strive to vex but to convide our opponents."

if is There is as much wifdom in bearing with other people's defects, as in being fentible of their good qualities; and wenthould make the follies of others a warning and instruction to ourselves." This is the way to preferre the mindin chanty laind ipensed to correct nurfelves, and stockeforia cover us all ere long, and the herfeldrawilade bo Thoughny dear Many, are yet comparatively in a flate of timincence May'th thou continue in it, and let me die in peace. Remember that Holtais always termittime in the court of donscience; and every one committing a trespass is a prisoner of justice, as soon as it is done," whether it be known or not. What even thy conscience but whispers thee to be wrong, there is so ftrong a prefumption will be displeasing to God, that thou shouldest forbear and fly from it, lest it sting thee to death; for a wounded spirit who can bear, only on the west on the read and

and odw-slade as a long without the the There

There is no remaining fixed to one point: show wilt be always going on improving or giving way and growing worfe. Time never stands still. Our nature subjects us to change; and our change should always be for the better. Thus, though thou should'st remain low in condition, thou may'ft rank high in virtue; but all the wealth in the world will not compensate for a bad conscience. Let a little time pass, and all the diflinctions about which mankind make such a builtle and often hazard their conference and their fouls, drop into the grave. The earth will cover us all ere long, and the herfelf will be changed; and therefore it it abfurt to be exalted or dejected, beyond measure, about any thing it, and let me die in peace. Il crowolsd stad

I will venture to affure thee, from the variety of have feen in my own life, that reality scarce ever equals imagination. Our earthly delights are seldom so sweet in enjoyment as they are in expectation; but the pleasures of the mind are always sweet in proportion, as they arise from a quiet conscience, and a mind full of hope. To be sensible that the conscience is wounded, is one part of its cure, provided we keep the fore open till it heals effectually, and not as those who skin

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it over, or do every thing to divert the pain. " It fareth with men of an evil conscience when they must die, as it does with riotous spendthrifts when they must pay their debts; they have declined coming to account, from a distrust of their inability to pay, till the hand of justice overtakes them." Think, O my dear Mary, that divine justice comes with leaden feet, vet if we perfift in our offences, it will strike with iron hands. Heaven preferve thy foul unspotted to all circumfactures; or it feed blown one world in the trush and belt feale; for the that t is strik to he sive eyes, will not be troubled " to be stidied it folly others." The confequence of which is froduct from temptations to pride arous subder or new shid in Allidor , which has finder and they restricted that the bus, Polishis are to apt to inflame and differb the human break. Three what is must pleasing to God. it cities time time and godactice of work in har parties. . MeBel are they welk, for they than inherit the eath."

Thou has proposed me, in the most folemn memers, to be humble, that is, to use thy endeavours to be so. Our Saviour commends as to learn of him; for that he is meet and lowly;

it does do every thing to disciplific pairs. It farethered men of an evil concerned when?

their when they must pay their tible; if

DISCOURSE XIII.

have dechi ed coming to accounty from a cilling. N common life, Mary, we esteem humility one of the most excellent of moral virtues. It makes us love our fellow creatures, and often attracts their affection, but can excite no malice or envy. It has one peculiar advantage, adapted to all circumstances; for it sets us above the world in the truest and best sense: for 'he that is little in his own eyes, will not be troubled to be thought fo by others.' The confequence of which is, freedom from temptations to pride and envy; whilft it bids fair to fubdue anger. ambition, and all other turbulent paffions which are so apt to inflame and disturb the human breaft. Thus, what is most pleasing to God. is at the same time most productive of worldly happiness. Bleffed are the meek, for they shall inherit the earth.

Thou hast promised me, in the most solemn manner, to be humble, that is, to use thy endeavours to be so. Our Saviour commands us to learn of him, for that he is meek and lowly; and,

and, if we follow his example, we shall find rest unto our souls. From whence we may easily conclude, that we shall not find any such rest if we are turbulent, ambitious, covetous, or discontented. One sally of anger, one emotion of envy, or unchaste desire, naturally begets another; and, till we conquer ourselves, we certainly shall not be at peace. The mind is the seat of empire in the little world within us, and, if its subjects mean to be at peace, they must be quiet.

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If any temptation creates an extraordinary tumult in thy breast concerning what is right to be done, consult thy conscience, and humble thyself before thy God. In doing this we may possibly feel some smart; but this is of the kind we are sensible of, on the dressing a wound by any salve which heals it. Humility hath amazing properties, and operates on the passions like a charm. If, against thy better judgment, thy inclination pulls thee with the cords of iniquity, says to thy prayers for succour. Think of the effects of ingratitude: Consider the terrors of an offended conscience: Bring that to thine eyes immediately which must surely happen: And startle at the bitter pangs of remorse.

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We often hear the fober part of mankind talk of the necessity of warring against nature, but they mean this of the corruptions of our nature. To oppose the evil propensities to which we find ourselves inclined, is the best proof of being friends to religion. If our passions rebel, we must war against them, and reduce them to obedience and reason. By whatever name thou callest thy evil inclinations, it is thy duty to oppose them. The task will become easy as soon as thou are accustomed to it, and the struggle will be crowned with victory. We are assured that the power of conquering will be given us if we seek it with a fincere heart.

If thou wilt take my advice, read the New Testament every day of thy life, though it should be but a verse or two, in order to supply thyself with some good thought. Lend a patient car to these oracles of God. Transcribe what thou readest into thine heart, and cherish it in thy bosom.

If the circumstances of the life and death of Christ, what he did and suffered, and what he hath commanded and forbidden, were made the rule of life, we should feel our existence in a very different manner, and our days would pass all times; but, if we do not learn and relish them whilst we are in youth, how are we to form our taste, and model our lives, as we advance in years? If we dwell on the sense contained in the Scriptures, and consider them as the words of eternal life, we shall not be at a loss to find the road to a happy eternity. What years have I squandered! How often have I offended my reason! From experience I now am qualified to be thy instructor. O my daughter, attend to my words, and be wife!

Indeed, Mary, I am under no anxiety as to what thy lot may be in this world, provided thy life be virtuous. I hope all other good will follow; for, whilst thou art virtuous, thou never wilt he forsaken of God, or totally rejected by thy sellow creatures. Thy want of riches is, in many respects, freedom from temptation. Such is the kindness of Heaven in that which is withheld, as well as in that which may be given. When we see good men afflicted, which frequently happens to some, during the whole course of a long life; for what can this be but to exercise their faith, and advance them in their progress to perfection? There needs no extra-

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ordinary

ordinary powers of understanding to reconcile such events.

Llearnt in my early days, that even heathens concluded, from the diffressin which virtue is fometimes involved, and from the fplendour in which vice frequently triumphs, there must be a state of rewards and punishments after death; and, accordingly, my mafter told me, that their ancient poets represented this fate in very firong and fignificant terms. They had no clear lights to guide them: we have fuch lights. No man on earth has been in heaven or in helk to tell us what is passing there; but the word of God gives us as much information in this matter as can possibly be recessary; for if men believe it not, ' neither would they be persuaded though one should rife from the dead.' Could I, my dear Mary, ' reprefent to thee the different states of good and bad men: Could I give thee the prospect which the bleffed martyr St Stephen had, and thew thee the bleffed Jesus at the right hand of God, furrounded with angels, and the spirits of just men made perfect : Could I open thine ears to hear the never ceasing hymns of praise which the bleffed above fing to him that was, and is, and is to come : to the · lamb

lamb that was flain, but liveth for ever: Could I lead thee through the unbounded regions of eternal day, and shew the mutual and unbounded joys of faints who are at rest from their labour, and live for ever in the presence of God: Or, could I change the frene, and unbar the firon-gates of hell, and carry thee through folid darkhels to the fire that hever goes out, and to the worm that never dies: Could I flew thee the apostate angels fast bound in chains, or the fouls of wicked men overwhelmed with torment and defpair : Could I open thine ears to hear the deep itself grown with the continual cries of mifery; cries which can never reach the throne of mercy, but return in fad echoes, and add even to the very horrors of . ' hell :' Could I do this, my daughter, I should rouse every faculty of thy foul, and arm thee : with a triple shield to guard it against the dan- gers it is exposed to.

What I have been faying to thee is not visionary nor fanatical; they are the words of a great divine, drawn from the Scriptures; and thou mayst plainly perceive in them the most nervous

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^{*} Dt Sherlock, vol. 1. discourse 1. ..

fense and manly piety, devoid of all poetical fiction, and free from the bitter fighs of melancholy, the false fears of superstition, or the irregular warmth of enthusiasm.

Make it thine own by recollection, and live as if thou hadft the glories of heaven in thy view. Thus, by the mercies of God, thou wilt e'er long arrive in those blissful regions which the learned and judicious Prelate has so beautifully described; there to sing halfelujahs before the throne of the Almighty, in the transcendent glory of the one supreme, and partake of that happiness which surpasses all description, and will endure for ever and ever.

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them in quantils and great difficulties. I charge

T AM afraid, Mary, thou hast experienced for much tenderness under my humble roof thou wilt think thy treatment the harfher any where elfe : but fear not; rather suspect that an excess of kindness may make thee proud, or lead thee into some other fnare, than be discomfited, if some things should be displeasing to thee. Bleffed e those who do not mise their expediations above measure, for they shall not be difappointed. Nothing is more natural to youth than impatience. Their inexperience flatters them into a belief, that every thing ought to be according to their will. They forget the proverbe that "the farthest way about is the nearest way home," and are often in fo great a hurry, as to defeat their own purpole. They do not accommodate their minds to others, as subordination requires, and yet they flatter themselves that othere will submit to them. Make of miss on

It is faid, that hafty men never want woe; and it is most true, that impatience often involves them

them in quarrels and great difficulties. I charge thee, Mary, to love patience. Carry these truths stored in thy mind. A patient man will bear for a time, and afterward joy shall spring up unto him. He will hide his words for a time; and the lips of many shall declare his wisdom. The sinner shall not escape with his spoils; and the patience of the godly shall not be in vain. These, my daughter, are the sentiments given in this case by the wisest man, except one, that ever lived upon earth; and the experience of above two thousand years has confirmed the matter.

The government of the tongue alfo feems to be a branch of patience, for unfeemly words are a great proof of the want of it. We have a common faying, (of those who speak foolishly). er that a fool's bolt is foon thot." We have two cars and but one tongue, as if Providence meant : that we should hear much, and speak little. To use good words is an easy obligation; but not to fpeak ill requires only our filence, which coffs . nothing. When thou hearest evil reports, repeat them not; thou wilt then be fure of doing no harm to thyfelf, nor injuffice to the neight. bour : and this will afford thee more true fatisaction than any pleasure thou canst enjoy in telling: modit

ling a tale, the very repetition of which carries with it some degree of evil. If there is no use in telling it but merely for conversation, there is fome danger; and therefore let every one talk of it before thou openest thy mouth; and then do it with tenderness and forrow, rather than feverity and fatisfaction. If there is joy in heaven over a finner that repenteth, there must be forrow in heaven over one that offends; and shall angels weep, and sinful man make a playgame of human mifery? O my daughter, let not my lessons of charity and compassion be given in vain." The day will come when thou will think them of great value; and how vally shall I gain by this cultivation of thy heart, as well as my own, when I must leave my fields to another. hufbandman. Sold and assequent of the distalla

Believe me, there is nothing so dangerous or so contemptible as a satirical vein, and an overlearing manner of treating friends or soes. "He that maketh others assaid of his wit, had need be assaid of their memory." To despise those with whom we commonly converse, or turn them into ridicule, is so ungenerous, I may say so treacherous, that it is shocking to humanity. The best dispositions have many blemishes; and why

why should we speak of them to no good end? The artful way of mentioning some slight merits to gain credit for candour, and then come out with a but and heavy accusations, is really abominable. Always think before thou speakest.

In order to live peaceably, "never construenthat in earnest which may be considered as spoken in jest, and be careful not to say that in jest which may be construed in earnest." It is a proverb, that "many a true word has been spoken in jest:" But whether it be jest or earnest, people conceited of their wit usually say what they think is bright and string, let it cost them or their neighbour ever so dear. There is a time when nothing, a time when something, but notime when all things are to be spoken. Life and death are in the power of the tongue: Therefore take heed, my daughter, of whom, and to whom then speakest.

The fondness which most people have of hearing themselves speak, and of entertaining each other, often prompts them to supply the defect of memory by invention. I do not mean premeditated salfehood, but that, in a flow of spirits, they make their story good at all events. Most people who attempt to tell stories, are apt to tell them.

them too often, especially as they grow old; but "a tale out of season, is as music in mourning;" and many a good story ill told, appears as a bad one.

Above all, let me caution thee never to close thine eyes in sleep without recollecting whether thou hast not said something wicked or foolish, too much, or perchance too little, in the day past. Repent with shame and forrow. There are some so unguarded and liberal of speech, and indulge their resentments so much, that their whole life becomes a scene of solly or guilt; and some who are so callous, they know not when they offend.

Nothing creates variance so much as evil tongues; and thy sex and youth make it more particularly incumbent on thee not to indulge thyself in much talking: It cannot be reconciled to modesty; and it opens such a field for familiarity, particularly among servants, as is apt to breed hatred and contempt, or love out of season. Thou mayst observe, that people of no education are so much the less reserved in the decency and modesty of their discourse.

Confider also thy particular situation as a servant. The superior station of thy mistress will naturally lead her to expect a degree of homage from from thee; and that thou shouldst not speak but when thou art spoken to, and then be as ready as thou can't with thy answer. If her regard for thee should incline her sometimes to speak familiarly, never forget the is thy mistress. If the should occasionally consider thee as her humble friend and companion, thy talk will become the more difficult. If thou speakest boldly, it may be considered as impertinence; and if thou flatterest her, as is the custom of female servants in fuch circumstances, she being a woman of understanding, will look upon thee with contempt. In common life, we who, from birth and education, have no view beyond fervitude, are apt to grow useless, if not impertinent, if we meet much indulgence.

If thy mistress should demand thy opinion of a matter thou dost not understand, to excuse thyself as being ignorant, is sufficient; but, if thou art acquainted with it, relate the facts, rather than give thy opinion of them, and leave her to form a judgment, declaring, in the most submissive terms, how much more able she is to judge than thyself. This thou may'st do without the least violation of truth; for, in all human probability, it will be the case; but remember to express

express thyself in as few, not in as many words as possible. I have faid the more on this fubject, not only with a view to teach thee how to behave in general, but as happiness in service depends fo much on the government of the tongue. Leader to the large talk and because it is

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DISCOURSE XV.

ROM the government of the tongue, consider next Mary, the importance of truth. I have heard my master say, that the Egyptians of old were used to wear a golden chain, beset with precious stones, which they stiled truth, intimating that to be the most illustrious ornament.

The facred writings tell us, that " God is " truth;" and therefore, to pervert the use ofour speech, which so remarkably distinguishes us from the beafts that perish, must be a high offence to him. Truth is always confiftent with itself, and needs nothing to help it out. It is always at hand, and fits upon our lips, and is ready to drop out before we are aware; whereas a lie is troublesome, and sets a man's invention on the rack; and one trick needs a great many more to make it good. Servants are but too justly accused of being guilty of this vice, yet unhappily it is not wholly confined to them. Alas, my dear Mary, when I attended at table, I once heard a great lie from the lips of a fine Lady. Every

Every one stared as if they had been frightened, but nobody reproved her!

Amongst the first Christians, they counted it a most impious thing even to differable the truth; and, when under persecution, scorned even life itself, rather than preserve it on such base terms. This was not enthusiasm, but sober sense and reason; they were followers of him " in whose lips was no guile."

It may be thy fortune to live among people who make no scruple, occasionally, to tell each other in plain words, that they lie. This has a harsh found, and a severe meaning. There are many untruths advanced wantonly, or by mistake. In such cases do thou reply in desent terms, as, I think you are misinformed; or, I believe you are mistaken. Those who have any breeding often add, You will pardon me; or, You will excuse me.

There are also many lies of vanity, which are deceitful, though not intended to injure. People who are too wife to believe what is faid, look ferious on such occasions, and make no reply. It feems to be a duty of friendship, as well as humanity and religion, among intimates, to admonish in private for such lies; though I am forry

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to tell thee, Mary, that mankind seldom have so much courage, on the one side, to give, or humility, on the other, to take notice, in a friendly way, of any fort of lies.

Whatever the case may be, to give the lie is a great sault, though thou shouldst be much provoked; but it is a greater to tell one. Women should be at least as careful of their honour, in this instance, as men usually are. Amongst the gentry, there are some men who will tell a lie, without any hesitation; but, if they are reproached by another, in order to support a good name, they demand his blood. Thus many have fought, under a notion of preserving their hohour, who had no good name, and consequently hazarded their lives for nothing. I tell thee this, that thou may'st know what is passing in the world, and civilize thy manners, as all people ought to do.

My master used to say, there are some nations, whom we affect to despise for their ignorance and poverty, more civilized than ourselves, and among whom there is less danger of suffering violence. There is a civility, even in a carman, which naturally delights, and makes one-wish to be his friend; as, when he is brutish, we long to

fee him chastised. Remember, that people who are really honest at heart, are clear in their discourse, and keep close to truth: "Lying is the vice of a villain, a coward, and a slave. If thou art discovered, thou becomest for ever suspected. All that thou canst get by lying or dissembling is, that thou wilt not be believed when thou speakest truth." If thou tellest a lie, thou wilt be tempted to support one falshood by another; and a continued aggravation of guilt, or a bitter repentance, must follow.

Ham forry to tell thee, Mary, that there are many fervants now a days, who scruple not to tell lies, and others who equivocate and evade the truth. They mean to support a certain character, by appearing to have more virtue than they can make a just claim to; and yet degrade themsfelves by the infamous practice of lying.

Those who have been brought up in the sean of God, and understand the vileness of a lie, must be extremely distressed when they are taken by surprise; but to intend, by such means, to deceive, is shocking. Lying is a vice which walks abroad with gigantic strides. It prevails much among those who are in a state of servitude, as if they were ignorant that a lie is a crime of the

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blackest dye. Solomon says, 'A thief is better than a man accustomed to lie; but they shall both inherit destruction.' And speaking in his own person, says, 'I have hated many things, but nothing like a false man, for the Lord will hate him.' Destroy truth among men, and they will become to each other worse than beasts; for these, I believe, practice no deceit upon their own kind. The wise man says, 'The lip of truth shall be established for ever; but a lying tongue is but for a moment.'

All wife people hold their tongue when it is not proper to fpeak; but never lie, deceive, or equivocate, for this is practifing in the works of the Devil, who is the father of lies.

My dear Mary, I hope thou wilt convince thy miffres, and every body else, that thou hast a soul superior to falshood, and hast learnt to dare to tell the truth to those who have a right to require it, though thou shouldst condemn thyself to the acutest suffering. It is thus thou mayst be fure of respect, and perhaps of promotion.

• Keep thy word, and deal faithfully, and thou shalt always find the thing that is necessary for thee. The wife man does not engage, that dealing faithfully shall make every one rich; this would

would be impossible; but that it will provide every one with what is necessary for them; which is all we can with any decency beg of the Almighty, or perhaps with safety wish for or defire.

My dear Mary, if I should live to hear thou hast told a lie, it will be as a dagger to my heart. All the labours of my mind in thy service, and all the hours I have spent in giving thee instruction, though they will return into my own bosom, yet, with regard to thee, they will be mixed with the bitterness of sorrow. O cherish in thine heart the love of truth. I have told thee that God is truth; and therefore those who love truth love God, and will be beloved of him; and, however mean their condition on earth, they are the objects of his mercy, and will be made happy for ever and ever.

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DISCOURSE XVI.

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UR last conversation, Mary, was upon the subject of truth. I will now endeavour to point out to thee the hateful nature of pride: A very little experience will teach thee how fatals it is to the human breaft, and how contemptible it appears in the eyes of the beholders. What is it fuch wretched mortals as we are can be: proud of? If we do well, it is but our duty. Observe how the wretched little pismire, man, struts about when he is proud. Behold what anextravagant opinion he has of his own merits; what an immoderate conceit of his own genius; and how low he holds others in esteem, who. probably may be more estimable than himself. How untractable are the proud; how feldom. they yield to reason; and how often they involve themselves and others in difficulties, which might have been easily avoided.

It is amazing to confider how such things of dust, as men, can indulge pride! If thou feelest this passion work in the breast, despite theself.

in dust and ashes, and pity others when they are guilty.

When I receive a favour, done with an air of pride and disdain, it loses more than half its value; and my heart almost revolts against the expression of my gratitude to those who desserve so little of my esteem. To be proud of knowledge is absurd, seeing that the wifest know so little; and, as to riches, do not the greatest among men stand in need of the meanest? and are not our labours at least as useful to them as their wealth to us? Pride is apt to lurk in every human heart; consider, therefore, what is passing in thine own bosom.

Pride, when it exalts us in our own effects, and tempts us to despise others, never fails to wound the peace of mortals, and frequently turns their brain. Thou hast read that it was the crime of fallen angels. The wise man says, The beginning of it is, when one departeth from God, and his heart is turned from his Maker. Remember, Mary, that thou art a Christian, a follower of the meekest and greatest person that ever lived. Consider how the brightness of his humility darts forth rays, which dazzle and consound the pride of man!

Solomon fays, 'That vengeance, as a lion, 'shall lie in wait for the proud; but humility, and the fear of the Lord, are riches, and homour, and life.' Thou seest that he considers humility as inseparable from the fear of God, and productive of worldly blessings. But he tells us, 'The proud are hated of God; and, as they plow iniquity, and sow wickedness, they shall reap the same.'

Proud people are generally the most ignorant of their own hearts; nor can we see ourselves whilst pride stands in our light. How many, in all stations, has it brought to ruin !

I could relate a tale which would melt your heart. I remember a farmer's daughter in this neighbourhood, who was fent to London, as you are now going. A place, which was thought a very good one, was provided for her; but she, like a filly proud girl, and impatient of controul, thought she needed neither admonition nor instruction, and, in a petulant humour, gave warning to her mistress. Unable to get so good a place, she declined a worse, which she might have had, and was soon seized by the cold hand of poverty; and what was the consequence to

quence? To relieve her wants, she became a prostitute.

She might have returned to her father; but neither would her pride allow of this. He heard of her evil conduct, and wrote to her in terms that might have moved a heart of flint; at the fame time requesting of me to feek her out, and expostulate with her. I thought myself fortunate in finding her, though in a brothel. After fome other questions, for I spoke in the spirit of humanity, I asked her, If she believed in a future life, and in a state of rewards and punishments after death? and if the thought the fin the lived in was not forbidden by the Christian religion, under the penalty of everlasting damnation, if the died impenitent? She looked fledfally at me for some time, as if she was at a loss what answer to make, and then said, "You may tell my father I do not mean to go on in an evil course." However, the continued in it; and, before the reached the age of twenty-two, died of a decay, the effect of the foul difeafe.

In general, is it not enough to humble the proudest heart, to consider what sickness, pain, age, or misfortune, may reduce us to? and that a few years must bring us all down to the dust?

Of all human blindness and folly, nothing can be more deplorable than pride. In the rich, it is one of the most mischievous, among the poor, the most contemptible of vices. Pride will choak all thy other virtues. Among the proud themselves thou mayest observe that they hate one another, and are the first that complain; for, though a likeness of manners, in all other instances, generally begets love, in this it produces hatred.

Confult thine own welfare: Think what the effects of pride usually are, mockery, derifion, and reproach. From the same fountain flow unforgiveness, cruelty, and the contempt of others. O Mary, despife not the meanest person on earth, nor suffer pride to hurry thee into refentments of the untoward behaviour of others. At first view, it seems to be difficult to return good for evil; but thou hast been taught. from thy youth up, that this is wisdom and virtue, and immortal glory. How many, through pride, shew the fiercest refentments for mere trifles. Yet thou wilt be told, perhaps, that a portion of pride is necessary for a woman, and is the best preservative of her chastity. But such advi .s mistake a reserve of behaviour, which often

often proceeds from a principle of prudence, for that detestible vice. This referve thou wilt generally do well to practife; but do not confound fo obvious a distinction as many are apt to do.

Vanity and affectation are vices to which thy fex is in a particular manner addicted; it is neceffary, therefore, to give thee a precaution against them. Vanity is the folly of foolighness; and affectation the cryer that proclaims it. If thou meanest to preserve thyself pure and untainted, dread vanity. When a woman grows vain of the charms of her person, or fine cloaths or accomplishments, she exposes herself to ridicule, and, as it were, tempts vice; for who expects relistance from those who have so little understanding.

One would not imagine, Mary, that, in our rank of life, these vices should ever be seen; but there are fools of all forts; and I have feen young women in villages, as well as heard of them in courts, whom the looking-glass, or the flattery of men, have perverted, even to turn their brains; and I believe the consequences are generally the most fatal in the lower state of

the felicition of the beats, the monity persons to

They are more dangerously ill, Mary, who are drunk with vanity, than those who are intoxicated with wine. In the last case, a short
time sobers them again; but, in the former, they
sometimes become incorrigible; and you may be
affured that every woman is defective in understanding in the same degree that she abounds in
vanity.

Take care, my daughter, how thou trustest to slatterers. The greater the commendation is, be the more on thy guard, and not fall a sacrifice to a sew empty words, though there should be some truth in them. Believe not all the good that is spoken of thee, whether it be said to thy sace or not.

"The only advantage of flattery, regarding virtue or understanding, is, that, by hearing what we are not, we may be instructed in what we ought to be." I have heard my master observe, that it is a very old faying, "that flatterers never lift any one up, but as the eagle does the tortoise, to get something by his fall; and that crows devour only the dead, but flatterers the living."

On the other hand, it is most true, " that, in the fulness of the heart, the mouth speaketh;" and some kind and tender words will fall from honest tongues, which, if not all strictly true, do not the less proceed from the heart. However, shut thine ears to flattery, whatever quarter it may come from.

As to us men, we are lavish in the praises of women, whose personal charms make impressions onus; but be cautious how thou listeness, less thou shouldst fall thyself where thou apprehendest no danger.

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them is to be twistions and, but the but and igneble are generally envious. In all the catalogue of twices, none from to be a are fooliflely wicked and aboutinable than easy, except malice and revence. To one end to loffen what we will not mater, or to with to business that above us, better at they are since to business that a bove us, in the they are since to be not been to express the had also the body on the express the had not been appears that the pathents may than a presence of it. Other pathents may that a presence of it, other pathents may that a presence of it, other pathents and the first one are sent for all the pathents of it, and the pathents of it, other pathents and the first one are the pathents and the first one and the first one are the first one and the fir

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DISCOURSE XVII.

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CONSIDER further, that pride and vanity lead to envy, and envy is apt to excite referements even of virtue itself. Weak and wicked minds have often committed horrid crimes from mere envy. The envious poison themselves with the virtues of others. Solomon says, "the envious, man hath a wicked eye; he turneth away his face, and despiseth men."

The furest fign of a generous and good dispofition is to be without envy; but the base and ignoble are generally envious. In all the catalogue of vices, none seem to be more foolishly wicked and abominable than envy, except malice and revenge. To pretend to lessen what we will not imitate, or to wish to humble those above us, because they are above us, has something in it so black, that I know not how to express the hatred which thou oughtest to have of it. Other passions may claim a pretence, at least, to some pleasure or satisfaction; but what can envy surnish perly the subject of joy?

Malice is nearly related to envy, and in its effects yet more abominable: what is faid of one, may without much injustice be imputed to the other. And thou mayst constantly observe, that those who are most inclined to do any injury, are for the same reason most disposed to malice, or, in other words, least willing to forgive. If thou shouldst at any time so far turn thine eyes from heaven, as to feel the impressions of malice in thine heart, look into thine own bosom and tremble. O, my dear Mary, I can say nothing stronger, than that malice is sit only for the ministers of the Prince of darkness.

Envy and malice are the genuine offspring of Lucifer, but revenge is his favourite child; and this passion is most apt to arise in persons of little minds. To indulge this passion is equally foolish and devilish. My dear Mary, learn to bear an injury, and consider an affront rather as injurious to the party who is guilty, than to thyself who art not guilty. If thy sorbearance triumphs over the offence, thou art really the better, not the worse for the affront; it certainly costs more to revenge injuries than to bear them.

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been gratified; but it cost the party very dear.

A girl of this neighbourhood taking offence, robbed a man of his bride, by telling a story which was not true, or very much disguised.

When the truth came out, it occasioned her losing her own lover, who was too generous in his nature to bear the thoughts of an alliance with a woman to dangerous with her tongue.

Thou knowest that our divine religion commands us to be charitable and tender even to our enemies, and to do them good when they do us evil. Solomon was a Jew, yet he says, 'He that 'revengeth shall find vengeance from the Lord, and he will surely keep his sins in rememberance.' What then will become of such a miserable being, if, because of his revenge, his sins shall be had in remembrance against him? Can we recollect too often, that he that hateth his neighbour cannot love his God? We are all likewise admonished to be kind to others, tender hearted, forgiving, as we hope for Christ's sake to be forgiven.

Cunning is also a crime, and one that is imputed most to thy sex, and to the very worst part of it, who are often dupes to their own deceit.

man, or, in other words, a cunning woman, who has the talent of deceiving, or taking the advantage of the ignorance or fimplicity of other people. Cunning is fometimes mistaken for wiff dom, but is as different in reality as light and darkness. Wisdom is truth itself; but cunning is a lie artfully infinuated, and intended to deceive, supposing that if truth be disguised, the purpose will be answered.

I must also warn thee of the danger of being too forward in believing, whether the matter relates to thyfelf or others. Confider what is faid. and by whom it is faid; compare it with thy experience; examine how far thy belief may concern thy interest; how it may hurt thy charity, or affect thy person. Nothing will sooner induce thee to believe a man, than when he commends thee; nothing ought to alarm thee fo much. Many a poor girl has become a facrifice to the ready credit which she gave to the high commendations of her personal charms. If we examine the nature of praise in general, the partiality of some, and the inability of others to judge, there is great danger of its being often bestowed in the wrong place. What a bustle have

have we heard made by the multitude in praise perhaps of the vainest or most vicious person, whilst for want of virtue in themselves, they have totally overlooked the most virtuous characters!

. I must also warm thee of the danger of being .200 forward in believing, whether the matter relates to thyielt or others. Confider what is faid, and be whom it is faid; compare it with thy expectante greatments how far the belief easy -and yell must year, it would be trusted who D I Srity, or affect thy person. Mathing will Remei sadure thee to believe a man, than when he conducted thee hothing pught to alure thee formula Many a poor pirit or treemen ficetier to the ready credit which Conversion high cosintendations of how gerfound chaires. If we examine the nature of praise in general, the partiality of forne, and the in dility of others - to judge, there is great danger of its being often What a buffle - befored six the wrest place. Maye

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DISCOURSE XVIII,

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MUST next warn thee, my daughter, against the danger of a too eager pursuit after pleasure. Think what fools those are who give themselves up to idle pursuits, which are so very short in themselves, and must be attended with bitter repentance, or endless torments! A boy, greatly imitten with the colours of a butterfly, purfued it from flower to flower with indefatigable pains. I First he aimed to surprise it among the leaves of a rofe; then to cover it with his hat, as it was feeding on a daify; now hoped to fecure it, as it rested on a sprig of myrtle; and then grew fore of his prize, perceiving it loiter on a bed of violets. But the fickle fly continually changing one bloffom for another, still eluded his attempts. At length, observing it half buried in the cup of a tulip, he rushed forward, and, fnatching it with violence, crushed it to pieces. The dying infect feeing the poor boy chagrined at his difappointment, addreffed him in the following manner: " Bepance hold hold now the end of thy unprofitable folicitude! and learn, for the benefit of thy future life, that all pleasure is but a painted butterfly, which, although it may serve to amuse thee in the pursuit, if embraced with too much ardour will perish in the grasp."

No man is a master of himself so long as he is a slave to any thing else. Reason grows stronger by the exercise of it; whereas our love of vicious pleasures acquire strength by our indulgence of them. Thou perhaps mayst think it more in character for me to preach, than for them to practise. It is true, Mary, that I am in the decleusion of life; but, for the same reason that I have travelled through it, I am the better able to inform thee not only of the best roads, but also how to guard against falling from the precipices, or sinking into the quick-sands with which it abounds.

Now, my dear Mary, observe how the desire of pleasure creates secret wishes and expensive pursuits; how it involves its votaries in difficulties; how often these depart from their true interest, and at once sacrifice their virtue and their happiness to an idol, which at length falls down upon them and destroys them. Scenes of ex-

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pence and jollity are frequently scenes of distress and milery; and company keeping, as we term it, has hurried many a young woman into destruction.

I have heard some of my neighbours comfort themselves on their death-beds, that they never were company keepers; the very thing itself, in their opinion, and as they saw others abuse the liberty of modest conversation, implying a degree of guilt. On occasions of joility, people seldom know what they are about: They warm their blood with liquor; and, by the means of music and noise, they banish reslection; and what can be the consequence?

Our great philosopher and friend says, 'The heart of the wise is in the house of mourning; but the heart of the sool is in the house of mirth;' teaching us, that wise men rather go where they can do some real good, and shudder not at beholding the most serious parts of life; but that sools consider only how they shall be diverted; and you may observe their aversion to every thing that requires thought.

I have already told thee the danger of amusement at improper times, and in doubtful company. All the world knows, that the fine lady

and the country lass equally delight in dancing and finging; the difference is only in the manner. Now, let me advise thee to avoid both in company. Singing is an amusement, and may be indulged in private, or at church in pfalmody; but idle fongs will be apt to enfnare fuch a girl as thou art, especially if thou shouldst happen to As to dancing, it is neexcel thy companions. ver practifed but in company; and, in our station, dancing-company is, I think, generally bad company: I mean, that dancing, in our station, is never conducted with perfect decency, and free from danger to young women. I know not if dancing be worse in town or country; but there is no necessity to declare against it in such terms as to quarrel with thy neighbours who refolve to dance at all hazards. I wish that thou, my daughter, shouldst be amused by walking, or any thing innocent, when thou art permitted to amuse thyself, rather than by dancing. These are the occasions when such young women as thou art are least on their guard, and when men of evil intentions are most on the watch to carry their wicked deligns into execution. always find amusement and instruction in reading, provided thou makeft choice of good and aid hipows, that the proper ban

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This brings me to mention the great care thou shouldst take in the choice of thy companions. Be affored, that wherever the speech is impure, the mind is corrupted. If thou meanest to preferve thy religion and humanity untainted, it is time to withdraw when the discourse is wicked, indecent, or flanderous. Confider thy company in a great measure as good or bad, as they are tender or cruel toward their neighbour. Always endeavour to change the subject when others are ill spoken of. Soften the rigour of the sentence given by them, and avoid injustice towards a good name, as thou wouldst decline theft or robbery. If thou art satisfied from circumstances that the party absent is injured, plead their cause with a becoming warmth. In acting thus, thou wilt do as thou wouldst be done by.

Endeavour to accommodate thyself to the capacity of those with whom thou conversels. If they are in a higher condition than thyself, the more silence and attention will be necessary: with those who are lower, the more affability will be proper. Never affect being so much above the meanest as to treat them with insolence.

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But, whether superiors, equals, or inseriors, if they are viciously inclined, avoid them: do it with as much decency as thy circumstances will admit of; but still I say, avoid them. The very hatred of the vicious will do thee less harm than their conversation." Remember, Mary, that it is the second word that makes the quargel.

In thy intercourse with the world, "be not easily exceptious, nor given to contradiction, for this occasions contention; nor be rudely familiar, for this breeds contempt." "If any thing be not fitting, do it not: If it be not true, speak it not." Our tempers are frequently more easily discovered in little circumstances than in great ones. True Christians keep their temper on all occasions without any unbecoming warmth. You remember, when the disciples of our Saviour were in a slame of resentment against the Samaritans, he rebuked them, by saying, "Ye know not what spirit ye are of."

An obliging disposition will always engage the attention of thy superiors; and take heed, Mary, that, as thou wouldst think it cruel to be condemned as ill-natured, for being sometimes off thy guard, or out of humour, so as to express a hasty

hasty peevishness, do not expect perfection in others.

This instruction is more particularly necessary in thy station; for, as servants are more ready to make remarks on this subject than masters imagine they do, themselves should likewise be the more attentive to their own conduct not to offend.

thes to do do offices of kindness beyond our revers. Our variable as expended in adjust a country for the following the following rate in a reachiness of depotation to terrestimate, and to far be an irratful as the rain which correspondent form the heavens; but where there is the reach country the country that where there is a vertex of the reach four country form the country that where the

*2.14 Mariner is is . Dy power, no it soon seeds a feet it soon seeds a feet not open leant. The luminist of mad not exert with them a great refle of mad imperior even to the lounties of hings; and we must be contented when it pleafs breakfeets to the feet of the content of who it is the feet of the relative and thick with great rade of the relative receive curletves fill maintainer the tensor we receive curletves fill main.

DISCOURSE XIX

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ND now that I am giving thee rules for thy general conduct in life, remember that generofity ceases to be a virtue when it entices us to do offices of kindness beyond our power. Our virtues, as expressed in action, must be suited to our circumstances. The mind may retain a readiness of disposition to serve others, and fo far be as fruitful as the rain which. cometh down from the heavens; but where there is no water in the clouds, none can fall upon the earth. Whatever is in thy power, let it flow from a free hand and an open heart. The humblest actions sometimes carry with them a greatness of mind superior even to the bounties of kings; and we must be contented when it pleases Providence to restrain us with regard to the means of relieving others, and think with gratitude of the relief we receive ourselves, still maintaining the generofity of our minds.

The more prudent thou art, the more able thou wilt always be to affift any one who is in particular particular diffrefs. Every one has fome power; and, as the widow's mite was confidered by the Son of God as a great charity, thy little contribution may be useful to the distressed, and acceptable in his fight, who fees the heart. If it happens that thou hast nothing which thou can'st spare, God will accept the thoughts of the heart. A tear offered up to misery, where only a tear can flow, will be pleafing to the tender Father of mankind, who in fuch cases accepts the will: for the deed. When you can do it with a probability of fuccefs, and with good manners, remember it is as effential a part of charity to warn people of danger to their fouls, as it is to preserve their bodies. These are duties clearly deducible from the uniform conduct of our Saviforting where heldered is beed and the 'ruo:

It is better to be of a generous mind, though of the number of those who stand in need of relief, than of a hard-hearted disposition, though in plenty. The same charity which, among Christians, makes men humble, just, and watchful, to do all the good, and avoid all the evil possible, makes them also courteous and obliging. And nothing can be more certain, than that one may be very charitable without having any thing to

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give,

give, and very uncharitable, and yet, as St Paul fays, give one's body to be burnt.

Charity, as comprehending Christian love, is fo absolutely commanded, and is truly so much the bond of fociety, that the neglect of it can never be dispensed with. And what can exceed the pleafure of feeing others made happy, except the making them fo by our own means? By taking a share in the miseries of others, we render wretchedness the more supportable; whereas plenty, amidst the frowns and contempt of the world, is but a splendid kind of misery. The mifer is of all characters in the world the most hated. There are various ways of being charitable besides giving money, and yet; even in that respects much may be done by a very moderate fortune where felf-denial is used, and the heart: is fincerely inclined!

Thou haft often heard me mention Mrs Anne Saracen; the lives in a cottage of three pounds annual rent; but it is as neat and clean as any palace. When the dines at home, the feeds on the value of about three pence: She cats and drinks of any wholefome aliment that comes in her way, but with fuch moderation, the never hurts her health by excess. From long experi-

ence, the understands the quality of many drugs, and the use of kitchen physic, dispensing the former with great judgment and success. By the fuperiority of her understanding, she is able to instruct her poor neighbours, influencing them by reason, and the books which she gives them to read. She visits prisons, and converses with condemned malefactors. She puts children to school, and employs them in needle-work, partly by making up old linen, which the begs of her rich acquaintance. This she again devotes to the use of the indigent, by affilting them with child-bed linen; which is returned clean to her after it hath been used; and the same serves for the birth of many children. All this is performed within the bounds of forty pounds a year. Thus, amidst the checks of a scanty fortune, she acts like a gentlewoman and a Christian; thining like a ftan, to guide the poor, the afflicted, and the weary, to rest and comfort. When you praise her for her good deeds, the contracts herfelf like the fensitive plant, constantly referring whatever is excellent to God, who is the only true fountain of all excellence: 1900 The comish since

She fays moreover, "What do I that every Christian woman who is mistress of her time and fortune

fortune would not do ? If I am fo fortunate as: to have the favour of my fuperiors. I think I lay them under an obligation, when I offer an opportunity of their doing good. He that neglects fuch an occasion, defraudeth his own foul. If I plead the cause of poor creatures who dare not appear to speak for themselves, I am so far an advocate in the cause of Heaven, and act as a fleward to the family of God. I must use the talents my mafter has entrufted me with and. when I have done, give the glory to that Being who is graciously pleased to make me the inftrument of his mercy. In this view, I think myfelf preferred to a higher employment than if I were first lady of the bed-chamber to the Queen. If the fine world is infatuated with fuch trifles as dress and diversion, and make these the business of their lives; if the gay are carried on, as it were, by a reliftless stream, swimming on the furface in a delightful phrenzy, and careless of the gulph which may fwallow them up; what can I. do more than fend up my petitions to the throne of grace, that their eyes may be opened to fee their danger, and, recovering their strength. get on shore in safety, if so it shall please the Almighty to avert his judgments? The world will.

be governed by appearances—happy are those who discern realities." And the time is surely drawing nigh when attainments in holiness will alone be of any avail, and when those who have "turned many to righteousness will shine as the stars for ever and ever."

Mary, what dost thou think of this character? is it not charming? Yet such should we all be, if we were practically Christians. I often think, Mary, when I take my rounds amongst my sick and poor neighbours, whose wants are greater than I can relieve; I often think, that, if they to whom Providence has given affluence, would but accustom themselves to be spectators of the miseries of vast numbers below them, they would surely sacrifice a little more to humanity and charity, and would not offer quite so much incense to the lust of the eye, and the pride of life.

Thy mistress is a lady admirably inclined to offices of piety and humanity: Entreat her leave to inform her what thou knowest to be true, in regard to misery and distress: She will judge of what she ought to do. She will not with-hold her bread from the fatherless who are dying with hunger; nor behold those who are perishing for

want of cloathing expire at her gates. She will not make gold her confidence. The land will not cry against her, nor the furrows thereof complain; but she will have mercy on the poor. Forget not, O my daughter, that charity will endure when time itself shall cease! O my daughter, the earth, and all that we fee of the objects around us, even the heavens which are the canopy of it, will pass away! Faith will be fwallowed up in fight, and hope ceafe with enjoyment; but charity is fo divine and pure in its nature, that it will constitute part of the joys of to wifem Providence Itas given affluencepsysad a but accullons themselves to be speciators of the mileries of vall numbers below them, they would furel, laciffice a little more to homanity and charity, and would not offer quite to inuch incenterto the left of the eve, and the pride of

Thy miffred is a lady admirably incored to offices of piety and laumanary: Entired her leave to home ber what their incored to be true in regard to miffery and diffreds: She will judge of what the ought to do. She will not with hold her bread from the fatherless who are dying with langur, and behold those who are dying with langur, and behold those who are destilling for

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Let maximus a con control of the control to take no advantage, or do any thing unjustihable, because thou mayst perhaps be able to do HE connection between thy mitteress and thee is a folemn contract for mutual benefit, and it is necessary each should be informed and truly understand what the other requires; that the discharge of this obligation, with candour and justice, may create mutual kindness and regard. In some countries, fervants are treated as flaves; but we are all free, and our treatment is fuited to our liberty. Some mafters have a propenfity to tyranny, and fome fervants are as much inclined to infolence and disobedience: But this proves nothing more than that there are bad people in all conditions, and that the good ought to be the more careful and vigilant in the exertion of those social virtues on which the general benefit of mankind fo much depends.

Thy first thought should be, not to put thy master or mistress to an unnecessary expence; yet nothing can be a greater temptation to this, than the very reason that makes most against it; namely, the carelessness or ignorance of a master

or mistress, which render them subject to be-

Let me charge thee to be strictly on thy guard to take no advantage, or do any thing unjustifiable, because thou mayst perhaps be able to do it, and not be discovered. Fraud, in this case, would be an aggravation of guilt; a cruelty added to injustice, and treachery to insidelity.

There are some families who know well their income and expence, and yet are hurried on, by custom and habit, to live in perpetual distress, for want of the means of such a supply as is necessary to put them on a level with those who are their most constant companions.

Little dost thou know of the anxiety which attends the condition of many a master and mistress, to support their rank, in the maintenance of their servants. Thou wouldst not envy them if thou couldst see their hearts. As a faithful servant, rejoice to see thy mistress prudent, tho' thou couldst benefit much by her being extravagant.

Thou wouldn't be aftonished, Mary, if I was to relate to thee a quarter part of what I know, in relation to the devastation of people's fortune in keeping

keeping more servants than they can afford, or by leaving things entirely to their management.

If thou shouldst become an upper servant, or act in any capacity of trust, be equally just and exact. Nor from a mistaken notion of charity suffer the poor to be sed from the table of thy mistress without her leave, which on thy part would be downright dishonesty. Look upon every penny of thy mistres's money to be sacred, and touch not a farthing for thine own use tho' thou shouldst mean to replace it. Set down what thou receivest immediately on the spot; and commit to writing what thou art paying, even before the money is out of thine hand. Do not trust thy memory, as some do, lest thou should lose thy money, or charge at random.

In regard to honefty, thou can't not be too scrupulously strict. William Stitch found in the pocket of Lord Noble's waistcoat, which had been put into his hands to new button, a bank-note of an hundred pounds. William brought it home, and desired to see my Lord; and being admitted into his presence, told him what he had found, and that he did not choose to deliver it to any one but his Lordship. This noble Lord commended his honesty, and desired William to ac-

cept of five guineas. "What, my Lord," fays he," take money for being honest! No, the fatisfaction of my own mind for doing my duty is a reward, that abundantly repays me. God forbid that I should be ever tempted to with-hold another man's right, or expect a reward for doing him justice!"

Inquire of those who can teach thee the best and exactest method in accounts. Method is of such importance, in accounts, that it stands next in rank to the fairness and justice of them; and the more plain and easy these are to be read and understood, the more wilt thou be recommended to greater trust, and acquit thyself with the more honour.

Carry this in thy mind, that, as good mafters and mistresses generally make good servants, so good servants not only preserve the tranquility of families, but frequently are the means of saving them from ruin. My master once told me of a friend of his, who was obliged, by missortunes, to contract his expences. He had given credit to some of his acquaintance, who violated the most sacred ties of considence between man and man, and left him in diffress. In this situation, he was obliged, in his old age, to discharge

all his domeftics Servants archgenerally quainted with their mafter's circumftances, This gentleman made no feeret of his! He told them why he paid them off One of them bush into tears upon the occasion, and spoke to him in these terms: " Bir, I have been your chambermaid now five and twenty years. I have always honoured and respected you; you have treated me with the greatest klodness of a master, a father, and a friend. I have faved fome fcores of pounds in your fervice, that I might neither die for want, nor depend upon my parish for a support; but I can never live in peace while I think that you are in any kind of diffres. To you, under the good care of providence, I owe my life; to you I am indubted for much good instruction, for the safety of my soul. I beg you will accept of my purse, and all it contains. It is the bounty of heaven, and in heaven I truft. He that feedeth the ravens, and letteth not a sparrow fall unheeded to the ground, will not forfake me. I am yet able to go to fervice. Suffer me to attend your fortunes, and be your fervant still ! Perhaps you may not find one more faithful and affectionate." They called her Theodolia Hope. She drew tears from her old mafter. He was

P 2

fervant, though he bore his misfortunes with fortitude, and found that refignation of mind is a more defting fund of folid fatisfaction than all the wealth of the Indies.

Theodolia's offer of her fervice was accepted, and the remained with him. Not long after, a relation of his died, and left him a good fortune; and when he died he bequeathed her a very comfortable maintenance.

Her mother was an excellent woman. She lived to the uncommon age of 101. She will be recorded in flory, as long as marble shall endure, in these words.

That there is no station in which industry

Will not obtain power to be liberal,

Nor any character on which liberality

Will not confer honour.

By a simple and unaffected piety,

1 Hill anarred moved bilaceons and the brest For

This relates to the charaster of Elizabeth Monk, engraved upon a stone in Bromley churchyard, in Kent. Which, however delayed, is universally fure.

How few are allowed an equal time of the

How many, by their lives, prefume upon :

But yet more, to perpetuate the lesson

This stone was cressed by voluntary to the Contributions.

If a fervant is capable of the duty required, and the master not typannical, neither of them should be disturbed by little incidents. Each should make a candid allowance for the other's frailties. If master and servant dislike each other, or a servant is really unfit for a place, let them part, with good wishes for their mutual prosperity.

My master used to remark, that "the more servants a man keeps, the more spies he has on him;" and expressed his astonishment that any person should make work for many servants, or keep them from work in order to make up a a train.

P 3.

Solo-

Solomon's advice to the master is, Be not excessive towards any, and without discretion do nothing! And, speaking of a good servant, he fays, ' If thou hast a servant, entreat him as a brother, for thou haft need of him, as of thine own foul; and if thou entreat him evil. he will run from thee, and which way wilt thou go to feek him?' So far regards the common duty of humanity. But, in order to understand this matter, Mary, observe what the fame man of wisdom tells us, in regard to the prudence of a master: ' If thou set thy servant to labour, thou thalt find reft; but, if thou let him go idle, he shall feek liberty. Ser him to work, as is he for him: If he be not obedient, pat on more heavy fetters.

It is very evident what is meant by heavy fetters. He should be more consined, for his own fake, as well as his master's. Disobedience and pride naturally produce idleness, and dideness is the key of beggary. A servant may complain; but he who does not learn to obey, as a servant hught, will hardly ever command as a master ought. The proverb says, An ill servant will accer make a good master.

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Humi-

Humility is a virtue required in all stations; but a proud servant, of all God's creatures, is the strangest inconsistency. Pride and vanity lead to the depths of distress. Half the wretched beings of thy sex, who live on the deplorable wages of iniquity, for the short time they live at all, owe their being discharged out of service to pride.

Submission is another branch of the same due ty. St Peter recommends to us, with the force of a divine commandment, Servants be subiject to your masters with all fear, not only to

- the good and gentle, but also to the froward:
- For this is thank-worthy, if a man, for con-
- fcience towards God, endure grief, fuffering
- wrongfully. For what glory is it, if, when ye
- be buffeted for your faults, ye shall take it pa-
- ' tiently? But if, when ye do well, and fuffer for
- it, ye take it patiently, this is acceptable with
- . God, and bas givet you to your besiever.

This advice, which recommends patience and forbearance to the fervant, does not authorife any tyrannical or inhuman conduct on the part of the mafter. It checks the references of the fervant from flaming into rage or revenge, and teaches him to compaffionate a mafter's infirmities; but it does not take away the fervant's right

right of leaving a fervice, or appealing to the laws of his country, for any unjustifiable conduct on the part of the master. There are cases in which it is necessary the knee should bow, though the understanding cannot. This depends on the prudence of a servant, as well as his comprehension of the true nature of his situation. Always consider calmly what the evil is, and what the remedy may be. "He that shoots at the stars may hurt himself, but cannot endanger them." A master or mistress may admonish once or twice, or thrice; but a continued repetition of the same faults or inadvertencies will tire out the most patient.

My master was of a quick temper, and sometimes said what he might as well have omitted; but he was of a humane, friendly, and pious disposition, and generally corrected himself. He overlooked many of my faults, and therefore I was the more patient under his. If thy mistress is of a lively temper, thou wilt often think her impatient, though she should have the patience to tell thee ten times a day of the same sault; But behaves thee to beware of impatience, less thou shouldst make a pert reply, and at once show

rinia.

thyfelf ill-mannered and ungrateful, and ruin thy-

My advice to thee is, that, instead of refenting, thou shouldst learn to compassionate. Do not imagine that mercy and compassion were made to be exercised only by the great and wealthy towards inferiors; the rich and powerful themselves are frequently as great objects of pity as those who beg their bread. By no means pretend to be so wife, as thy mistress. If there should be good reason for believing thyself to be in the right, and the in the wrong, yet remember how much the chance is against thee, not only from thy want of age and experience, but from the lowness of thy education, and the want of those means of obtaining knowledge which she has enjoyed. calmly at the person that art

Above all things avoid expostulation with thy mistress. It is too common a trick with passionate persons, when reproached, to tell masters and mistresses that they understand their business, forgetting that their chief business is to obey. Consider what thou mayst lose, and how improbable it is thou shouldst gain any thing by pert replies, and the gratisseation of talking. No master or mistress of spirit will bear to be startly

con-

contradicted by a fervant, or to argue with them about indifferent matters. In cases wherein thy virtue is not hurt, their pleasure should be thy law, never forgetting any thing that materially affects their interest. If any difficulty arises in matters of fact, there is an humble way of asking leave to acquaint them how the case really stands.

If thou are accused of any thing as a fault, which thou really thinkest to be such, the honest confession is the surest way of obtaining pardon. It is good policy to observe attentively the temper a party is in, at a time when accidents happen. Use thy discretion in all things. Forget mot to avoid whatever has the appearance of sullenness, and make ready and direct answers, to the best of thy knowledge and belief, looking calmly at the person thou art speaking to. To mean well, is one-half of the business, and patience the other. If thou wert to lend an ear to many servants, thou wouldst say that they ought to fit at the head of the table, instead of waiting at it.

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a very young women a foodness for char-

DISCOURSE XXI.

If they I could't become a favourite remale

N thefe days of pleafure and diffipation, Mary. the most part of the mobility and gentry of this island carry their families to London, where fervants entertain each other with accounts of profitable places, as how much wages fome have more than others. These do not consider for much the comfort and peace, the fafery, and good treatment they enjoy, as how much they may get; I fay may get, for it is not the lot of one in a thousand to be in fuch services as are represented to them, nor perhaps to have abilities to keep fuch places if they could get them. They are apt to judge of the best places, as people do of the greatest prize in a lottery, and in hunting after an imaginary good often plunge themselves into a real evil. Let me advile thee to be contented, and learn when thou art well, and not defire to be better than well. If thou findelt good treatment, let this be confidered as superior to any fuch additional wages, as thou mightelt have the fortune to obtain. In thy firmation, as a very young woman, a fondness for change can hardly fail to produce mischief. I do not say but that in due time thou mayest naturally expect an increase of wages.

If thou shouldst become a favourite, employ the influence to keep peace in the family. Make open profession of the resolution at once to be true to the mistress, but not less the friend to the fellow servants when they do their duty.

In all cases of difficulty, let thy mistress be acquainted, and entreat of her to decide the matter. In any case, savourites are generally more seared than loved; and more intrigues are formed to ensure them than thou canst suspect. Our good qualities often expose us to more hatred and persecution than all the evil we can do; and yet it is not the less true, that "honesty is the best policy." Truth will prevail in the issue; and it is thy duty to do the best thou canst, fairly and honestly, to promote thy own welfare.

If, unhappily, any of thy fellow-fervants are omiffive in their duty, remind them in civil and obliging terms. If they will not take thy advice, thou haft nevertheless discharged thy duty. When evil consequences follow, by their not regarding thee, do not aggravate their mis-

fortunes

fortunes by taunts and reproaches, as weakminded people fometimes do. All that should be faid is, " I wish you had been of my opinion." Soft words, and ready answers, with a noble ingenuousness, have a magic power to calm the most perverse.

If thou findest any sellow-servant as well inolined as thyself, be her friend; but, from the moment she is guilty of any fraud or injustice, or entertains thee with discourse against the person whose bread thou art eating, thou mayest suspect that she is foolish, ignorant, or perverse. It should be thy part to soften such discourse, and palliate the real faults, much more the soibles of thy mistress; but, if thou condemness her when she is blameless, thou art guilty of injustice as well as ingratitude.

Thou wilt generally find that those who complain most of others are most blameable themselves. Reason calmly with them. Advise them to consider the condition of their service, to represent their grievances, not to condemn their judge before they appeal to him for justice.

As I have the happiness to be known to the Lady who will take thee as a servant into her family,

family, I promise myself it will be so much the better for thee, if thou art not wanting to thy-self. She spoke in such obliging terms, and promised me so generously to be thy friend if thou describes, that I hope she will be as a mother to thee.

She will probably tell thee " she knows thy father to be an honest man, and that she hath a respect for him; and, if thou art a true daughter of his, that thou wilt be a faithful and good servant to her; and, if thy conduct sheweth that thou art, thou mayest be assured of her friendship." Now, my daughter, if thou shouldst set out with such prepossession in thy savour, it will be a happy omen of success.

There are some people whose thoughts are so dissipated, that one must repeat the same words before they are awake enough to know what is said to them. This is a great unhappiness, and very irksome to a master; but it is not altogether incurable; for, if the servant has any delight in doing her duty, she will be attentive to the commands to which she is bound, by every tie, to be obedient.——I have already mentioned to thee, that one thing necessary, to awaken attention, is to look at the person who

respect, and helps the understanding; and seeing the motion of another's lips assists the hearing; whereas the want of this kind of attention is ill mannered, even among equals, and much more from a servant.

Always take the first opportunity of mentioning what is necessary, particularly in cases wherein thou hast been commanded to do any thing,
or hast received any message. Take for granted that thy mistress will not be informed of
what relates to her interest, and thy own duty,
unless thou tellest her; and consider it as injustice, and breach of duty, to keep her in ignorance.

If thy memory is treacherous, keep a memorandum-book, and, by one act of recollection, which is to look into thy book, thou mayest be sure that nothing will be omitted. But, as memory depends on the exercise of it, such affistance may be unnecessary, unless it relates to business to be done at some distance of time, or when there are too many particulars for the memory to retain. Experience must teach what considence to place in thy memory, and what assistances are necessary to it. Never put off any

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bulinels:

business to any distant hour, but perform what thou canst immediately.

Take care not to shuffle or equivocate, upon being accused of negligence. The more conscious thou art of neglect, the more thou shouldst beg pardon. But all pretences, such as, I thought this or that, when in truth thou didst not think at all, are abominable in the sight of God and virtuous persons.

Dirt and filthiness fall within the observation of every one, but neatness and cleanliness, like comeliness in person, is a filent recommendation. These are to the body, what purity is to the soul. Every young woman of sentiment naturally aspires at making a cleanly appearance.

The decent and cleanly carry with them a prefumptive proof of a virtuous disposition. Industry is generally the companion of cleanliness. Even a cleanly beggar naturally engages a much higher attention than a dirty one. Consider what is proper to thy own condition, yet rather err on the cleanly side. A slovenly good servant, of either sex, is a contradiction.

I must not conclude this discourse, without warning thee of the many fatal accidents which

happen

happen by fire. Nine in ten are the effects of downright carelessness, and generally of servants, either from being in liquor, from gross ignorance, or unpardonable thoughtlessness. I charge thee to consider what misfortunes and miseries may be brought on others by this element, which is so admirable a servant, and so terrible a master. Pestilence, sword, and samine, do not make such sudden and outrageous havock as fire.

There are fome particulars, Mary, which, . through the whole course of my life, I have obferved with great exactness. Not to leave chimneys too long unswept. Not to burn papers, or by any other way to make a great blaze in the fire-place. Not to leave a drawing-stove covered. Not to leave a poker in a fire. Not toleave a candle burning in a room. Not to leave linen airing near a fire. Not to bring a lighted candle into a closet. Not to be any way bufy? with a candle where there is linen or paper. Not to carry a candle into a stable without a lanthorn. Not to venture even the lanthorn and candle in a hay-loft. And, where the floor of any room. is grown fpungy, and combustible by age, to keep the part so affected covered with something woollen, left a spark should fell on it from a Q 3 candle_

candle. In going to bed, use a short candle and? a large flat candlestick, taking care, in both cases, never to be without an extinguisher, and not to bring a lighted candle near a bed. These are rules which I recommend to thee to be observed, as thou regardest thy duty to God and thy neighbour, and as thou meanest to avoid the punishment which the laws of the land inflict on the careless, as well as the wisful.

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DISCOURSE XXII

vice is. I Ear as Decount they they then their a

reason, the companion of religion, the child of virtue, and the parent of health. The wise man says, 'Sound sleep cometh of mode'rate eating, he riseth early, and his wits are about him; but the pains of watching and cho'ler, and pangs of the belly, are with an infa'tiable man.' Nature is relieved by a little good food taken in time, and we grow strong and healthy; but eating above measure destroys health, wounds peace, and banishes comfort from our hearts.

Many act as if eating was their paradife. Regard not thy taste above measure, but acquire a habit of indifference. Hunger will relish the plainest food, and thou wilt take the properest quantity.

Daintiness in diet, in people of fortune, makes them contemptible. It is a proof of a fickly mind, much oftener than it is required by a fickly body. But, when servants are dainty, and not their depraved inclinations, and become a nuifance to a family. High-cooked dishes are poisonous; they inflame the blood. Solomon's advice is, 'Eat as becometh thee such things as are set before thee, and devour not, lest thou be hated.' Consult the pleasure of others as well as thine own, and be not impatient to seize thy food, nor eat it faster than is decent and wholesome. In general, we cat much too fast; and this acts doubly against us; for by such means we are the more easily betrayed into eating too much.

Beer is our common liquor; and, when good in its kind, is excellent for those who work hard; but the pure element which nature affords, being likewise good of its kind, is the grand medicine as well as aliment of life. Hast thou not heard how it removes the fatal effects of interference? What crouds of the miserable rich go to water-drinking-places and recover; and then return to their former way of living, and die ten or twenty years sooner than they might, entailing the gout and other disorders on their children!

central transaction (events are delegated

I have learnt by experience that water is the best preservative from diseases: But people may drown their bowels by drinking too much of it. Even bad water may be rendered wholesome by boiling and infusing herbs of our own growth *.

After mentioning the infusion of our own herbs, I cannot avoid taking notice how mankind grow fantastic in their appetites. Thou hast heard of a certain Chinese drug called tea, which for many years past some people have drank, because others did; which numbers now condemn, as hurtful to them, yet use it; which people of the most different constitutions take in common,

Ground, ivy, mint, fage; or rosemarry, being dried and insused in boiling water, and drank cold, either of these insusement, commonly called tea, is incomparably better than bad small beer, which the poor often drink; and they would esteem it, but that the herbs are not properly gathered and dried; and the insusion is usually made too strong. I am now supposing places where water is not good; but, in England, we are for the most part happy in this particular.

destroy their health, even granting that it may be good for some; and a little poison kills none. Servants also run mad about tea; they spend a large portion of their wages on it; and squander too great a part of their time.

As to the poor, they are stupidly insensible how they are gall'd in their health by the bad fort of tea which they often drink; by the habit of sipping instead of drinking; and by using so much hot liquor, when cold would answer better to invigorate them. They also consume a large portion of their time; and their gains, by hard labour, make themselves wings, and sly to Chinasor this bitter draught. Would to God they were wise enough to spend their money in substantial food and raiment!

The single article of butter, which our forefathers used to eat only as a dainty, is become necessary to tea-drinking; though this also is as ill suited to some constitutions as the tea itself.

Female servants, like other people, have a right to their share of the improvements which time and riches, skill and industry, have made. But I am afraid, Mary, we travel too fast.

Young

Young women in service aspire to dress too much like their mistresses, which gives them a wrong turn. If thy mistress should give thee any of her own clothes, consider what is proper for thee to wear, and in what shape, and what to sell.

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Let me next warn thee against the deadly effect of air, when rendered corrupt, by too many people being in a place, or by being too much confined. The poor are happy that their doors and windows are feldom very tight, yet they are frequently kept shut up when they should be open. Nature is fo indulgent to us, that a minute will change the mass of air in a small room. Chimney-boards are also hurtful, as obstructing the free circulation of air. Even in the extremity of cold, the fleeping in a fmall room, with the chimney thus shut up, I have found to be very hurtful. When the poor are fick, they imagine that warmth is fo necessary to their cure, that they frequently poison themselves with their own confined air.

I have often lamented the hard fate of young ladies, in the height of their charms, who, if they had been farmer's daughters, or not poi-

foned

foned in a bad air, nor chilled by flimfy coverings, might have lived to old age. My dear Mary, avoid shews in close places, and all such foolish entertainments, as are not worth the hazard of health to any body in their senses.

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DISCOURSE XXIII.

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IT is the duty, my daughter, of every one to make the most of their education: In this free country, where women have the same privileges as men, they may with the same propriety be taught to read.

The men who do the hard labour and drudgery of life are not the most instructed; and therefore it becomes the more beneficial to a family that a wife should be able to affist the husband. If she is in any degree qualified to instruct her children whilst the father is in the field, she will save so much, and probably teach them better than any old woman in the neighbourhood could do.

We are commanded to read the Scriptures, and, for the same reason, obliged to teach our children to read. If all of us were so taught, no one could pretend to be above laborious employments; for we should know from the word of God, that labour is the condition of human life. The wisdom which is the glory of human nature,

CATEGORI

is within the compass of us all. The great end of learning, my dear Mary, " is to know God, and, out of that knowledge, to love and obey him." Thou wilt perceive, that in most instances which concern God, we cannot carry our thoughts to high, or find language proper to express them, but as we borrow words from fense. The Scriptures, which were written for our learning, speak of the anger and the love, the hands and the eyes of God; at the same time, that we are to guard against gross conceptions, as we know that God is a spirit, not visible to mortal eyes, infinite in purity, and devoid of passion. Such wisdom will avail us, when all the learning that our superiors can boast of, if not applied to the same purposes, or made a bad use of, will leave them in a much worse condition than if they had remained in the groffest ignorance.

However necessary reading may be to learn our duty to our Maker, and occasionally to employ our hearts agreeably to his will, as contained in the holy Scriptures, the same cannot be said of writing. It seems reasonable, in our rank and condition, that women should be taught to write rather than mon; and the more, as the duties of a shop may in general be as well performed by a woman

woman as a man. In any case, a woman may be of equal service to receive or pay, take in or deliver out by weight or measure; but she cannot act the part of a sailor or soldier, nor do the business of a plowman, a carpenter, a smith, or a bricklayer.

"Prudence is an univerfal virtue, which enters into the composition of all the rest: Judgment is its throne, and silence its sanctuary." Young people are more prodigal than old ones. Whether thou hast little or much, take care of it, and do not expend it in vanity. Money may stand thy friend, when others fail thee. The caution holds stronger for them who have but little, than for those who have a great deal. In money affairs, Mary, remember that "often counting makes good friends."

Charity seems to forbid our mistrusting any one; yet there can be no doubt, but that it would be madness to trust those with thy goods, or thy person, who shew no sear of God, nor respect for the laws of their country. Let them talk as they please, "deeds are fruit; words are but leaves." The more lavish such persons are in their promises, the less they are to be depended on.

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The innocent filly lamb in the fable was fo credulous, that the wolf perfuaded him he did not feed on flesh, as was vulgarly imagined, but on green pastures; "why then, says the lamb, we may as well feed together;" and, creeping from within his inclosure, joined the wolf—to be devoured, as you may easily imagine. Nay, I am forry to tell thee, Mary, that it is no strange thing for people to put on the disguise of piety and religion, the better to ensure those who, being honest and upright themselves, think well of the rest of mankind.

Women, who are really modest, never make a boast of modesty; for that is, in effect, being immodest. A true sense of shame is sounded on virtue, for we ought to blush in secret even at a thought which religion condemns. Cultivate such purity of mind as may render thee acceptable to him in whose eyes thy heart is open. Whatever thy company may be, take care not to offend against modesty, by any word or action; and avoid giving any smile of approbation when words of a double meaning are spoken; and still more, if they are in direct terms indecent. Jest not against the rules of good manners; rather study how to be useful to thy companions, than how

how to divert them. Solid fense is preferable to wit: the first is always beneficial, the last feldom fails to be dangerous.

The wife man fays, " If thou be invited of a mighty man, withdraw thyfelf, and fo much the more will he invite thee;" intimating, that modefty towards superiors is the ready way to be treated with refpect. In the fame manner, when thou art conscious of ignorance, or when prudence forbids thee to fpeak, talking will at once discover thy want of sense, as well as modesty. "Too great a distrust of one's felf produces a base fear, which, depriving the man of its liberty and affurance, makes our reasonings weak. our words trembling, and our actions faint." But observe, that there is the same difference between affurance, confidered as a reasonable confidence in what we fay or do, and impudence. as between true modesty and bashfulness.

Those who defire to do what is commendable. and yet from bashfulness cannot shew themselves to the world, ought not to be angry with it. if. others, less deserving, promote their fortune in a. more effectual-manner.

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DISCOURSE XXIV.

RIENDSHIP being the strongest obligation to the practice of virtue, as it regards particular persons, and the greatest comfort amidst the various calamities of life, whatever thy fortune may otherwise be, I hope, Mary, thou wilt find a friend.

There are not many who have fense and virtue enough to be capable of true friendship, therefore be careful with whom thou contracteft an intimacy. Sincerity of heart, and freedom of behaviour, often pass for friendship: but to be a friend, it is necessary to have a good temper, and a steadiness of mind, with such a degree of knowledge as may enable one to give and take advice. Friends mutually compaffionate each other, and they must render themselves a mutual support. They should never say or do any thing harshly, when the same thing can be done with tenderness. If thou shouldst ever have a friend, avoid all fuch kind of discourse in company as may undervalue her, though it should exalt thyself. Do not not presume on any friendship so far as to use words of contempt or derision, lest thou shoulds give wounds which may not be so casily healed.

Thou wilt eafly judge how rarely fuch are to be found, to whom we may open our hearts without referve, and without danger. O Mary " a faithful friend is a strong defence, and he that hath found fuch a one, hath found a treafure." Friendship, such as we frequently find among virtuous persons, lightens our forrows, and increases our joys; warns us in danger, and delivers us in diffress. The wealth of the world cannot fill up the measure of our wishes for a partner in our hearts, fuch wishes being implanted in our nature. Solomon fays, " all flesh comforteth according to kind, and a man will cleave to his like." Death itself hath been fought in friendship, and one hath contended with another, defiring to die himself to preserve his friend. I cannot tell but that the fame may have happened among women.

A flight acquaintance is apt to lead the unwary into intimacies, which often prove deadly in their consequences. Nothing is so dangerous as the pretended friendship of bad people: I say pretended friendship, for that which is real cannot

exist

enift upon had principles. The countel and adnice of perions of superior knowledge and virtue, and whom thou hast reason to believe are sincereby interested for thy welfare, should make thee ambitious of randering thyself worthy of their afterin, and perhaps in the iffue these will prove thy best friends.

Solomon tells thee, "Love thy friend and be faithful unto him; but, if he betray thy fecrets, follow no more after him, for he is as a roe escaped out of the snare." Shame or fear of thy referentment will make him fly thee. Disclosing a fecret, under circumstances of the greatest temptation, will make a breach; but it may be closed by great repentance on one side, or great compassion on the other.

As to friendship with a woman of a blemished character, thun this, or thou wilt be suspected of entertaining the same fentiments. Young women are warm in their intimacies, and apt to shew more distinction to each other, as friends, than is consident with civility to the rest of the world: such appearances should likewise be avoided.

If thou shouldst happen to break with thy friend, show thy forrow by thy silence, and not, like

like a filly faithless girl, blab out all thou knowest of her. This is as wicked as it is weak, since thou wert trusted on thine honour, without any condition. Let her do as she pleases; be thou sixed as a rock, that stands the utmost force of dashing waves, or storms and tempests.

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My dear Mary, observe these rules. Be slow in choosing a friend, and slower still to change: Be courteous to all, intimate with sew: Slight none for their low condition, nor esteem any for their wealth and greatness: Be not surprised nor dismayed to hear plausible excuses from those who are unwilling to do thee a service, if, on the presumption of friendship, thou shouldst venture to ask a kindness: In no case owe an obligation to one whom thou believest to be wicked: Never suppress that tenderness with which a good heart naturally overslows when those whom thou hast ever esteemed are in real distress.

Love, when supported by the judgment, seems to include friendship: but, in regard to friendship between the sexes, in youth it is rarely to be found, without a mixture of love, on one side or other; I mean, that tenderness which is so natural to the heart. Among the elder, indeed, the slame may be so gentle and lambent as to change

its name; and, when it is founded upon right principles, that is, when it takes its rife from an heartfelt esteem for amiable and virtuous qualities, such as the piety, the integrity, the felfgovernment, the benevolence of our friend; and, when our affection is further cemented by the exertion of these virtues, not in self-indulgences, but for the good of all to whom our kind offices can in any way extend, then may we be certain that fuch friendships will not expire with age, or be terminated by death; for Christians are infiructed "not to forrow as those that have no hope." We may therefore rest affured, that such friendships will be revived and perpetuated in the future world; and, indeed, without the prospect and hope of this, even Heaven itself would lose one of its sweetest attractions. Moreover, the bearing in mind continually this hope and expectation is of powerful efficacy to purify and exalt our affections, to animate our zeal in the Chriftian courfe, and to be especially concerned not to mix any thing in our friendships that will not bear the holy eye of God.

As I would not omit any subject in which thou mayst be interested, I will put thee yet more on thy guard with respect to love; for, as this is well

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well or ill directed, it may render thee happy or miserable. Those who become wretched by this affection, plead that other passions are for the most part of a malignant kind; but let me tell thee, Mary, when the mind is insected with love, there is nothing so serious or comic, so generous or base, which may not directly or remotely proceed from it. The proverb says, "Follow love and it will slee thee: Flee love and it will follow thee." If this teaches modesty, it also informs us that there is much folly and caprice in love. When we ascribe to the persons beloved, qualities they do not posses, we in effect fall in love with the creature of our own brain; and this I take to be no uncommon case.

In our ordinary acquaintance, and yet more in our friendships, it is hardly possible but that the persons and conversation of some people should be more pleasing and delightful to us than those of others; but to be unhappy because we are not in the company of a particular person, is at once a proof of love, and not less of the foolishness of that heart, the pleasures of which are so narrowly circumscribed.

It is not uncommon for a woman to imagine herfelf the object of a man's love, whether the defires defires to be fo or not, as vain men often miltake the civilities of women for love. Thou, my daughter, mayst be subject to a double assault, either by the reality of thy affection, or the vanity of a man; and, as a great part of my sex is not remarkable for honesty in love, thou shoulds be so much the more suspicious, and doubly on thy guard.

Nothing is so common in love as believing abfurdities which favour the passions, except the lavish professions which are made on such occasions; and from hence arises the danger. The language of passion may sometimes express the integrity of the heart, yet it is not to be trusted without great caution; and she who makes no preparation for a retreat in case of danger, may be obliged to surrender at discretion, and find herself at length in the hands of an enemy, instead of a friend. Remember that nothing is more dangerous, in thy condition, than the unjust accusations of a wicked man, except the professions of his love, by which he may shew forth his highest insolence.

However bleamable many an honest girl may have been in giving way to her affections, yet being really honest, she hath preferred present forrow forrow and disappointment, even although it may have shortened her life, rather than do any thing which virtue forbade.

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People of the best understanding retain impressions longest, and often carry them to the grave. The most benevolent feem to be the most susceptible of love, and therefore should be most upon their guard. Love, as an affection of the foul which enlarges and improves the mind. holds affinity with angels; as an appetite of the body, it is common to brutes. True love hath its root in virtue. Constancy is united with it; and, where it subsists in the married state, adversity cannot divide it from the heart.

The foolish and wicked of both sexes generally confort together, and are mutually influenced by each other. Many a young fellow have I feen going to the gallows on the account of a bad woman.

True modesty is equal in both sexes; but, by the custom of the world, women are obliged to be the most reserved in the discovery of their affections. Whether this is an advantage or not I cannot tell.

Advice is feldom welcome when it croffes 2 favourite inclination; but is it not far better to feel

feel a short pain in breaking off a dangerous treaty, than be punished severely all our lives, for believing too well of any one against proof?

Thou halt heard of fome young women, and perhaps of a few young men also, who, despairing of an union with their beloved object, or in a fit of phrenzy have done some desperate violence on themselves. Is not this converting love into a child of the Devil? Whether madness be created by a raging sever, or a fit of love, it is still madness: And, whether it be in love or hatred, if we trespass against Heaven we shall suffer by it.

Love having nothing to do with pomp, our humble condition is less subject to deceit than that of the rich; for people naturally follow affection when they are poor; and those who have no wealth, nor ever had any prospect of living in affluence, have reason to hope they may support love without any other aids than health, industry, and virtue; and it certainly is more in favour of love to have no want but of money, than to want every thing but money.

A man of a profligate character can never be a true friend to love, whatever a distempered imagination may sliggest. The folly of such love will be as great, and probably more bitter in its confequences, than if thou wert to fix thine heart upon a man fo much superior in condition as to afford thee no prospect of being united to him. He who is out of thy reach, and he by gaining whom thou wouldst probably lose, are to be avoided with the fame care.

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DISCOURSE XXV.

CORRY I am to be constrained to tell thee, Mary, but it is necessary thou shouldst know the truth: There are fuch vile wretches of both fexes on this fair earth, as blushen the heavenly face of modesty to think of. Like the-Devil, they go about feeking whom they can devour; and, when they have accomplished their foul ends, they laugh at the mifery the have created, and fourn at the object they have deluded into destruction. Some even traffic in fin, and blot the most beautiful workmanship of Heaven. with fuch hideous stains as might draw tears from the stony rock. These evil spirits in human form flatter and promise, and swear as prodigally, as if they were to gain heaven; and are as false as hell, from whence their deceitful fpeeches come: They present the flattering shew of pleasure before the heedless eyes of young women, and draw them on till they fall into the pit of destruction.

Thefe

These enemies to virtue attempt boldly to perfuade a young woman, that things which are really the worst in the world are the best. Little regarding the curse denounced against those who call evil good, and good evil, they practise the arts of the Devil, when under a specious disguise he deceived our first parents. A small portion of sense and reason might shew the fallacy of all arguments, hopes, or expectations, in favour of actions which are contrary to virtue. Listen not to them, but remember, "that virtue which parleys is near a surrender."

as they might trust themselves with, till proper places could be provided for them. It is impossible that thou, or any country girl, should suspect half the wicked arts which are played off to seduce young semales. I must also caution thee, that, in all cases, particularly if thou shouldst apply to a public register-office, it will be necessary to inform thyself exactly of the character of the person who proposes to take thee as a servant.

I charge thee likewife, as thou lovest thy foul, not to indulge any defire of being gaudily attired. If thou shouldst feel thine heart incline to this vanity, get thyfelf cured of it as a difeafe, which, if neglected, will prove mortal. Childish as this passion is, I know that it hath been the ruin of thousands, and it may tempt thee to forget those leffons which I have fought fo anxiously to imprint on thy heart. From the moment thou fixest thy fancy on dreffing like a gentlewoman, I shall tremble, left thy destruction should be at hand. What has been the fate of those who feek the trappings of folly as the wages of iniquity. What numbers of young women, without any other inclination to wickedness, have been undone by the immoderate love of dress and pastime.

pastime. My master was not a debauchee, but he had opportunities of knowing what multitudes of young women accomplish their own destruction by the force of this restless vanity. Among abandoned women, intemperance and disease bring on consumptions and decay, and few of them live beyond the age of twenty-five. Alas, my daughter, how deplorably are those fallen who thus offer themselves as facrisices at the alters of vice and impurity!

In all conditions, remember that Christianity requires nothing at our hands more clearly, or in a stronger manner, than chastity or purity; and this confifts in a fixed abhorrence of all forbidden fenfual indulgence:-in a resolute guard over our thoughts and passions:-in a firm abstinence from the most distant occasions of lust and wantonness:-in a consciousness or deep sense of the perfect holiness of God, and of his being present every where. It likewise consists in a conviction of the certain truths of our religion, and that there can be no hope of falvation where this virtue is not cherished. Therefore be not entangled in the snares of deceitful lusts, for these do confessedly war against the foul; and, if this is conquered, all is loft.

It is common for mankind to shelter themfelves under the slimfy covering of numbers committing sin, as if corporal punishments or ignominious deaths were the less evils, because crouds of malefactors are annually condemned to a loathsome prison, or the gallows.

I charge thee, Mary, to be watchful of thy words: Unguarded conversation generally opens the door to mischief: It looks like a design to throw down the barrier of chastity. From the moment thou permittest any man to be thy consident, or allowest thyself to converse with him alone, except where there is an honourable and suitable treaty approved of by thy friends, it is most natural to conclude there is some danger to such a girl as thyself. On the other hand, thou must exercise some skill in thy reserve not to appear prudish, and subject thyself to ridicule.

People of fortune generally observe a more strict decorum than the condition of servitude will for the most part admit of; and domestics, therefore, stand in need of more caution. But, without any comparison of conditions, build thy caution on this great principle, that human nature is frail; that religion doth not keep the generality of men in awe in any degree equal to what

what might be reasonably expected Rich men are apt to prefume on the humble condition of poor girls, to mark them as their prey; not confidering, that the foul of a chambermaid is as valuable as the foul of a queen. If you are wife, Mary, let not your fancy loofe to think of tying the knot for life with any man above a farmer or a tradesman, who is honest and not weak. If any gentleman should, honestly or dishonestly, commend your person, as if he wished to possess if, let it pass as words which he may be accustomed to speak. In the first place, even if it should be his opinion, a truly honest and generous character would have concealed it, as the avowing of fuch sentiments, where nothing further is intended, can only lead either to fomething very wrong, or to the making both parties unhappy: but if, what is mon likely, nothing more is meant than mere flattery, it is then unquestionably a bait thrown out to deceive; fo that, at any rate, it will be your wisdom to shut your ears, and to guard your heart against such addresses.

The generofity of men, in this case, is not to be trusted. I can tell you a very tragic story of this kind, in which I acted a considerable part. The daughter of a yeoman of reputation in this country.

country was feduced by a young gentleman; he had promifed to marry her, and she depended npon his honour. Her father was my old acquaintance, and intreated me to talk to him. I made him a vifit, and, amongst a variety of arguments, told him, that he did not know the mischief he had done; adding, "I have heard her mournful tale; I have feen the rifing fobs that shake her foul: her father's pillow is wet with briny tears; and her fond mother's cheeks redden with shame, whilst indignation prevents the utterance of her griefs. O shame! shame! that man should fawn and flatter, and meanwhat shall I say?—mean to be a villain. You will pardon me, Sir. That men, in fuch cases, act like villains, you must grant. Cursed be the pleasure which is dyed so deep in guilt, and creates fo much pain and forrow."

He told me he would make her a proper allowance, but could not possibly think of marrying her, as he should disoblige his friends, and mar his fortune. She, on the other hand, was not in want of a decent support, and would not accept his offer. Grief for such ill treatment threw her into a consumption, and she died in a few months after.

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When it was too late, indeed, he repented, and was almost raving with the consciousness of having acted so basely. "O my friend," he said, "how shall I banish from my heart the remembrance of my dear Caroline!—How shall I forget the last parting scene! It is but to die, she said, tho' it be a death of torture. With my last breath will I pray for your prosperity. It is the decree of Heaven that I should be thus chastised —thy will, O God, be done! May the remembrance of my sad sate never disturb your breast, unless it should bleed with sympathetic forrow for my guilt, and prepare my soul for heaven!"

Recollections like these harrowed up his soul. His reason was soon afterwards impaired. He was often seen walking by himself, and, bursting into an agony, crying out, O Caroline! Caroline! I was thy murderer! He seldom slept above two hours at a time; and, as certain as he awoke, the same thought occurred to his mind. His eyes looked hollow, his lips wore a livid paleness, as if he withered at the heart. His friends carried him into scenes of amusement; these made him sigh the more. He died soon after with melancholy.

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Attend

Attend Mary, and take warning! I am afforced of thy present innocence: I know thou dost agonize whilst I am talking thus: but, anxious as I am for thy safety, thou wilt forgive me, Mary, if I say too much. We are about to part, and it is sit I should communicate to thee my knowledge of the ways of the world, and the means of shunning the evils of it.

O my daughter, I now declare to thee, in the awful presence of the God whom I adore, I had rather see thy blood stream from thy bosom, than behold thee in the arms even of a King, on any terms but an honourable marriage, such as divine and human laws appoint for the virtuous! If thou wert to stray from virtue's sacred paths, though floods of briny tears would fall from thy fond father's eyes, these could not wash thee clean; but the day would come when they would rife in judgment against thee.

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TISCOURSE XXVI.

Happy it is when this union is conjented by a

THIS is the last day in which I may ever communicate my thoughts to thee, with such freedom, and uninterrupted satisfaction, as Providence has indulged us with, since the time thou wert capable of listening to the voice of reason, and of forming thy mind to a relish of such truths as I am able to communicate to thee.

The subject of our conversation yesterday naturally leads us to the consideration of marriage. The many mischiess which may be imputed to the lawless commerce of the sexes, seems to turn in sayour of this honourable alliance.

Marriage ought to be in high estimation, not only as the state most safe to virtue, and in which so great a part of private happiness consists, but as best calculated to promote the welfare of our country. The Almighty, in the great order of his Providence, having made the sexes for the mutual aid and support of each other, it is highly reasonable to presume, that, when people come to an age of judgment, and are wealthy, or

fit to get their bread by their skill or labour, marriage is the proper state of life; and nothing can be a stronger incentive to it than the affections implanted in the human breast.

Happy it is when this union is cemented by a fuitableness of disposition. Piety is undoubtedly the only bond that can never fail; but I have wondered, when I have feen the fad effects arifing from perverieness of humour that even common prudence did not influence persons fo connected to be obliging and condescending to each other. The extreme folly of the contrary conduct is well illustrated by the fable of the two hounds. They are represented as very fond of each other; but, being young dogs, the huntfman coupled them, to prevent their following every fcent, and hunting diforderly; they expressed great uneafiness at their situation; if one chose to go this way, the other was eager to go the contrary, till at length they came to a downright quarrel. An old hound, who had observed what was passing, reproved them in these terms: "What a couple of filly puppies you are, to be perpetually worrying yourselves at this rate! what hinders your going on peaceably and quietly together? Cannot you compromise the matter, by confulting each other's inclination a little? at least, try to make a virtue of necessity, and submit to what you cannot remedy. You cannot get rid of the chain, but you may make it fit eafy, and you will find by experience, that mutual compliances not only compenfate for liberty, but are attended with dejeslouly. Tearly not thy hufband, if a"thgil

I have heard it feriously maintained, that the mifery of fervants may be dated from their marriage-day. Such an uncomfortable doctrine supposes that their wages are noways equal to their expenses when they have any children to provide for This opinion proves too mich; for experience may be appealed to against it; as well as for item Those who are extravegant or indolent are hardly fit to be trufted in the marriago state; and the child born to such parous comes into the world under a great difadvantage. But matriage fometimes awakens the attention of the mast thoughtless; and every one may obferve, that the industrious and providents and fuch as are virtuously inclined, generally succeed that relates to love is armed with shoolbowseff

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As to the proper time of marriage, if thou haft a prudent offer, and no weighty reason to T 2 the

the contrary, marry in the early part of life: but, if thou lettest thy youth, and thy middle age, pass without marriage, if thou art wife, thou mayst as well continue single. Whether thou marriest a young man, or one of middle age, confult his temper, and carefully avoid giving him offence; and, above all, I warn thee against jealoufy. Teach not thy husband, if a young man, an evil leffon against thyself; nor make the elder thy diffressed friend, or fecret enemy. As there can be no government where there is no ruler, the who hath more fense than her hufband will, thew it by her prudence and fear of God; fill yielding the superiority to him whom. God hath fee over her of She may fecretly govern him : But openly to affume the command, except in very extraordinary cases, is a proof that: her understanding falls very thort of the true comes into the world under a great d'hdvallam.

Rather think how to forgive real offences in thy husband, than create imaginary ones. If once the mind is possessed with a jealous frenzy, it loses the exercise of reason; and every object that relates to love is armed with the stings of scorpions to poison peace.

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Give jealoufy to the wind; and banish thy difquiet. West thou perfuaded of real infidelity in thy husband, wet, if thou hast a wish to share his heart, regain all his affection, and turn it into its proper channel, be affured, that, if he hath any fentibility, thy tenderness and love, with his recollection of what religion requires, will fubdue his heart, and by the flings of conscience convert him; and, if he bath no fentiments of virtue, rage and refentment on thy part will only aggravate thy misfortunes, and make two evils inflead of one rendering thy condition the more man inclined to virtue and induffr alufabethib

As to the revenge which fome take, it is not fo much a proof of refentment as an evil inclination; it is a symptom of a fick and crazed mind; it is like a man's murdering himself because another has attempted to kill him : For the who. proceeds to the extremity of repaying fuch an injury by profitution, does but plunge a dagger into her own bosom, as if she was the aggressor, and meant to feek her punishment, even in the destruction of her foul. Command thyfelf, Man patience and good humour work miracles: and I hope these will always secure the husband's love, that thy days may pass in an unintercupted refentments

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tranquility; remembering that religion is then of most use when the greatest calamities invade us; and that a calm resignation to the will of heaven is the grand medicine which cures all the evils incident to human life.

If a woman discovers that meekness, modesty, and prudence, in living according to the circumstances of her husband, are her truest ornaments, she will likewise find wherein her interest consists. The proverb says, "The soot on the cradle, and hand on the distast, is the sign of a good housewise," This teaches that a woman inclined to virtue and industry is at once able to manage her family, retain the affection of her husband, and educate her children according to her condition. Nothing can be so desirable to a man as a good wise.

Preferred Sally Sweet to Rebecca Wander. He acknowledged Sally's perfections; but, in his eyes, the air, the grace, the form of Rebecca, were irrefiftible, and at length he married her. She had been used to the triumphs of beauty, and never lightly informed of any thing. She is of fo turbulent and impetuous a temper as not to brook contradiction or disappointment. Her resentments

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resentments are as keen, as her vanity is uncontroulable. All ther husband's wages are hardly fussicient to find her in top-knots, seen. Where is their mighty love!—They are parting with mutual disgust.

and Poor Harry, is much to be pitted a for, though and virtuous woman is a crown to her hufband, so the that maketh afhamed is rottenness in his bonds, and will see so the trained.

But in common cases, if neither are very wickede it is with husband and wife as with master and fervant life but one of the parties faithfully perform their duty, they can fearcely be exgremely miserable As an instance of this, there is Jane Sprightly. She is young and lively, and much beloved by her husband. She defired him the other day to carry her to the fair, which he declined by giving her a variety of reasons for so doing adding, my dear Jane, you look as if you were displeased. What are all the fairs in the world, or all the women that attend the fairs, to me compared to your fmiles! I can bear any thing better than your frowns, except the consciousness of doing that which in its effects will hurt you. H would not do you harm for the world, not even at your own request; and no one OP.CE

one can judge for well as thyfelf what will flust you. Jane has good fense and /candour, and heard him attentively. He spoke with such persuasive cloquence in regard to the sincerity of his love, she could no longer resist; but smoothing her brown with a sweet smiling air, the said, I in good said, my dear Joshua, though khad a sancy for the sair, it was but a sancy; and I believe thou art in the right: Give me thy hand a said token of calm obedience and sincere affection, she kissed it eagerly. Thus, a proper exertion of prudence, though only on one side, may be of effential importance to both, when it is a morning

which thou will easily understand, for it is founded on the plainest sense and reason. The ready way to seture a husband's affection and duty is to be truly affectionate and dutiful as a wife, and always as agreeable as thou canship of

There is another affection of the mind which relates to fociety at large. Whether thou floods of marry or remain fingle, cheriff in thy bofom a tenderness for children. The woman devoid of this affection hardly deferves the dame of a wollman. Children are a large part of markind, and childhood being without guile, they are at once

once the objects of our love and respect. Remember the regard which was shewn them by the Saviour of the world, when, in allusion to their innocency, he declared, 'Of such are the kingdom of heaven.' My master used to say, that no compliment ever pleased him more than that imputed to one of our poets, that he was a man of sense, but, in the simplicity of his manners, a child, the way a sense a child.

I've hatch is, the hath to much existion as not to be acclled without prayers in new family every mining and night; at if the counted the days and nights, 'and numbered them for as really to apply her heart unto wildom.' It is upon the fame principle the requires of all her fervants to fame principle the requires of all her fervants to go to church; either in the morning or evening, every Sabbath-day; and the abfolutely wall not every Sabbath-day; and the abfolutely wall not keep any fervant who totally declines going to the factament of the Lord's Supper: Bhe does not declare this in to many words; but, if reported almontorus, and the most piets, humane, and friendly edvice, makes to theprefices, humane, and friendly edvice, makes to theprefices, the

The order to keep her tervents virtuous. The kings their this wholetends attribution, "Get the spindle and the class." once the objects of our love and refor the He-

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A Truly rational and religious conduct being rare, always makes those who are most diffinguished, appear fingular. The Lady thou art to ferve is called a very particular weman. The truth is, she hath so much religion as not to be fatisfied without prayers in her family every morning and night, as if the counted the days and nights, and numbered them fo, as really to apply her heart unto wisdom.' It is upon the fame principle she requires of all her servants to go to church, either in the morning or evening, every Sabbath-day; and she absolutely will not keep any fervant who totally declines going to the facrament of the Lord's Supper: She does not declare this in fo many words; but, if repeated admonitions, and the most pious, humane, and friendly advice, makes no impression, she discharges them. I be weeken do will

In order to keep her fervants virtuous, she keeps them employed, giving them this whole-fome admonition, "Get thy spindle and thy distaff

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distaff ready, and God will send thee flax," adding this proverb, " Think of ease, but work on;" supposing that ease is the object which all mankind are naturally inclined to seek, though they find it only in action.

Thy mistress has all the tenderness of a woman, without the foibles usually attending the fex. Her charity flows from her religion, and is cherished by the compassion which streams from her heart, and is therefore fleady and lafting. She judges always on the merciful fide! diftinguishing faults from crimes; and confiders the condition fervants are in, as well as the kind of education they have had. All who ever ferved her, and have not been guilty in fuch manner as to render them unworthy of trust, are fure of her good word, as far as the can give it with a fafe conscience; but the never will give a good character of a servant who has no title to it, declaring that the confiders deceit in recommending fervants, out of mere compassion, and against truth, as robbing in order to give alms to the Some Ladies, who are at a greater expendance

What thinkest thou of the gentleman, who, notwithstanding he knew his servant had robbed him, recommended him to another master?

The

The consequence was, that he robbed him also; upon which he profecuted the former master, who was accordingly condemned to pay the loss.

Thy mistres is exact in money matters, and makes up her accounts every Monday morning, paying ready money for every thing she buys, by this means she lives elegantly and splendidly, with half, or at most two thirds the sum, which those spend who would never pay their debts at all, if they could cut off the long arms of the law. Her maxim in this respect is, so Better go to bed supperless than rise in debt; so intimating, that many charges are contracted by things not necessary, and that some necessary things must be given up, rather than run in debt for them.

This Lady dreffes elegantly, according to her fortune; but the confines herfelf to a certain moderate fum yearly, expending more in charity than apparel. She is at no charge for hair-dreffers. Her daughter, or her maid, doing all the requires about her head. I have heard of fome Ladies who are at a greater expense for curling their hair than will pay the wages of two or three chambermaids.

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Thou art also to know that thy mistress diflikes cards, yet not fo but the will play for an hour, to oblige her friends, in a private family. Hair-dreffing, preparation for cards, and the cardtable, employ a confiderable portion of the time of our finest people in these days, so small a price do they fet on it, and all the other advantages of leifure. Often, when I have observed the way in which they spend their time, have I felt with emphasis, the force of our Lord's observation, · How hardly do they that have riches enter into the kingdom of heaven.' It feems as if a defire of being distinguished in the gay circle, first ensnares, and then leads them on, till at last they lose themselves in vanity and folly. As a confirmation of this remark, thou hast often heard me mention the late Lord Goodchild. Alas, poor gentleman I what an affecting instance his life afforded of the truth of this remark. My mafter tenderly loved him, and used often to dwell with a mixture of admiration and forrow on the lights and shades that formed his varied character. He was bleft with an uncommon understanding, had great strength of mind, and withal an acuteness of perception that at one glance comprehended whatever was presented to him. willid.

him. He was naturally compassionate, obliging, and generous, and had withal a degree of sensibility that made his character peculiarly interesting. He was not born to the fortune he afterwards possessed; but at length a large estate was bequeathed to him, when suddenly, to the astonishment of every one, he was seized with the love of shew and splendour, and completely carried away by them; and this at a time of life when even a vulgar mind, it might have been expected, would have despised such tinselled solly!

From this fatal moment, his life was a perpetual round of fashionable dissipation. Not one polite assembly of folly and extravagance, where you might not hear the name of my Lord Goodchild. He dressed, he trissed, and, in short, gave up every rational satisfaction, for no other purpose, but merely to obtain the temporary praise of the characters he despised. And wouldst theu believe it, Mary, with such incomparable endowments, he sunk at last into contempt, and was even despised by these very trissers!

He died in four days illness. During this dreadful interval, he defired to see my master, who could never recollect, without painful sensibility,

bility, the fad agitation of his then distracted mind. O my friend!-I have flept, he faid, on a precipice-how dreadful thus to awake !-My day of grace is past-O righteous Father, whither shall I flee from thy presence—that holy presence, which was once my delight, and crown of rejoicing—There was a time when I could have prayed-alas! my friend, you know what I once was-You fee what I now am. -Oh that my life were written in characters of brass, that the fons and daughters of vanity might read and take warning !- I have had uncommon advantages.—You know the various circumstances of my life, and at how many different times great afflictions have been fent to call me off from thefe vanities; and that the Almighty has had, as it were, a controverfy with his creature !- But whither do my agitated fpirits hurry me:-What an account of my time, my abilities, and my fortune, shall I have to give?—Can I claim one gospel promise, who have lived in direct violation of its most facred injunctions?—my head turns round—I fee—I feel—O pray for me—I cannot now pray for myfelf!

This Lady's chief delight, on the contrary, is in promoting the welfare of her fellow creatures,

as far as she can extend her power. She reads divinity, hiftory, and travels, and some books of ingenuity, feeking the conversation of fensible and virtuous perfons of both fexes. As fome variety is necessary, she changes the scene from books to needle-work, and from thence to music, and has great pleasure in walking and riding out, efteeming the works of nature as they come immediately from the hand of God, far fuperior to all the powers of art. She hath a fine taffe in the ornamental parts of life, but esteems this in comparison of the useful, as unworthy of praise. She is temperate in her diet, and remarkable in keeping good hours, paying for none of her amufements more than yankles; and that the Ake they are worth.

Though the appears to have great fentibility, and is naturally of a quick temper, the fpeaks calmly, and has acquired fuch a command of her passions, that the seems to weep or rejoice only as a just fense of things drawn from thought and experience have taught her. She has seen and felt what it is to be unfortunate, and says, that "no one knows better what good is than he who hath endured evil."

The consciousness that she is endeavouring to pass her time on earth, agreeable to the design of heaven, gives a peculiar cheerfulness and fweetness to her manners.

She often talks of death as the end of her days: and her cares, and wonders to fee fuch a buftle among people who have already one foot in the grave. She speaks of her dissolution in so familiar and unaffected a manner, that no one can doubt of her being perfectly reconciled to the will of heaven. .. it was sainte a desired and

Whatever our fortunes may be, my daughter. we might all cultivate the fame fentiments, and by degrees acquire the fame happy turn of mind. " NOT OF THE WAR.

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CONCLUSION.

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TELE, Mary, remember that whether thou shouldst marry or continue fingle, thy real fum of happiness will be proportionate to thy progress in virtuous attainments, and to the right performance of the several duties of that particular station, whatever it may be, in which the providence of God hath placed thee. And, amongst other things, remember and refpect my admonitions; forget not, that whose honoureth his father shall have joy of his own · children; and when he maketh his prayer he · thall be heard.' These are high promises of the most exalted happiness. The wife man goes on to advise: ' Honour thy father with thy * whole heart, and forget not the forrows of thy · mother; conveying a charming fenfe of the great love of a mother. He then reminds us of the curse which attends undutifulness. . The eye that mocketh his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." This

This is a beautiful allusion to that blindness and perveriencis which leads some to neglect, and some even to insult their parents, denouncing the judgment they may expect, either by some temporal calamity which will befal them, or by the vengeance of heaven which will overtake them. Such offences are of the blackest dye.

"Our parents can never be requited." Such is the nature of our obligations to them. Do not forfake me, Mary, if I thould need the help. God only can tell what may happen. It is not the custom of our days for children to be so attentive to their aged parents as is required by the laws of God, and the obligations of fociety. In our condition, I fear fome old people are thrown on the parochial charity whose children might provide for them. There are many countries, where, although the inhabitants are far fhort of us in fome respects, yet excel in the duty of children to parents. I remember to have heard my master fay, that the Gallicians, who are labourers in the great cities of Portugal, and the Russians, who do the same offices in their own country, are never fo happy as when they carry home their gains to affift their aged parents.

Chil-

Children ought to honour their parents at all times, that their children may help them, and that the great Father of mankind may be their friend, and their days long in the land wherein God hath given them life and health to enjoy these blessings in the stations which his providence hath appointed them.

Heaven knows I have little to give thee but my good advice. Do not, however, think this a misfortune, for the riches of the wealthy often prove temptations to great wickedness. have been young persons so impatient to possels. the goods of their parents, as to think they live too long; but it is to be hoped, that we, who are poors are in less danger of this great iniquity. Whatever fufferings thou mayft undergo, be courageous. Remember that thy great Lord and Master lived in poverty, and died in pain. Never forget his life and death. To give thy mind! true and just impressions of Christianity, has been the main scope of my design. This hath been the bent of all the care and instruction which I: have bestowed on thee; and, whatever the great: may apprehend to the contrary, I think this of: fuch confequence, that no education can be called good where it is wanting.

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To-morrow we must part; but I trust that, in the love of God and goodness, we shall ever be united. My folemn request is, that, as often as the day begins and ends, thou wilt not barely fay thy prayers, but endeavour to offer up the real defires of thine heart in prayer; and, as a help or affistance to the performance of this duty, I will give you a finall collection of prayers, also an abstract of the general train of devotion which I would earneftly recommend, and a few hymns, which may likewife be ufeful.—Surely you may have some idea of the mighty privilege of being thus, as it were, in an especial manner, admitted into the holy presence of the universal father of angels and of men, and of making known your requests unto him. What would you think of the folly of a person who, having an offer from fome mighty monarch of his friendship and affistance upon all needful occasions, should, from indolence or infensibility, decline to avail himself of it? Yet, what is the greatest potentate that ever lived upon earth, the wifest and the best, in comparison of him who endureth from everlasting to everlasting, who fitteth in the heavens over all, upon whom the whole universe is dependent, and in respect of whom .

whom even the noblest beings in that universe are as nothing.

O Mary, there needs no further messenger from heaven to tell us what we ought to do, and that, except we repent, and are obedient, we must all perish; but we see how merciful our Father is if we do repent. Learn of St Paul to reason like a rational and accountable being. 'If God forced not his own Son, but delivered him up for us all, how will he not with him also freely give us all things?' Is not this an argument that the weakest may understand, and which the wisest must admire?

educited into the holy prefence of the priverial solution of engicle and of enemy and of making Linewitz your acquette mass that "what would you think of the solid of a person who, having solid from from mighty momerch of his highly and affidance around the needful occations, should, from indolesies or insentiality, deciding to ovall himself of it? Yes, what is the greater that ever lived when electricity which with a comparison or line who with an and the lost, in comparison or line who who and the lost, in comparison or line who who and the lost, in comparison or line who who are the solution of the lost, in comparison or line who who are the solution in the lost heaven over the provention of the lost of the lost when the

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Prayers, Devotions, and Hymns,

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My Daughter Mary, aged Seventeen, on Occasion of her fiest going into Service,

By her affectionate Father,

THOMAS TRUEMAN.

1. Morning Ejaculation, on waking.

the victim of Last become Court

UNTO thee I lift up mine eyes, O thou that dwellest in the Heavens! Early in the morning do I cry unto thee. Incline my heart, O Lord, that I may call my ways to remembrance, and diligently obey thy commandments, through Jesus Christ, our Lord. AMEN.

anthony and the control of the state of Ejacil-

2. Ejaculation for Night, on the approach of Sleep.

KEEP me, O Lord, under the shadow of thy almighty power, and preserve me from the dangers of this night. Blot out my transgressions; and, when my last hour shall come, let me gently pass from life to death, as I now pass into sleep; and receive me, O God, into thy eternal rest. AMEN.

By her affectionate Wilker

PRAYERS

3. For the Morning.

MOST merciful God! the mighty guardian and protector of mankind, who hast safely brought me to the beginning of this day, I befeech thee to continue thy mercies to me. Ponder my words, O Lord, and consider my meditations. I am going into a world surrounded by snares, and beset with temptations: Let the remembrance of thy wonders, and the repeated mercies which thou hast shewn to me, keep my gratitude in all its vigour; and let the hopes of thy suture savour add strength to my vigilance and

of my lips, that I may never trespass on thy righteous laws. This I beg, O merciful God, in the name of Jesus Christ our Lord. AMBN.

4. For the Evening.

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O God, the fure defender of all who put their trust in thee, I most humbly beseech thee to keep me this night under the shadow of thy protection. Let thy almighty power shield me against all dangers; defend me against all assaults of my spiritual or bodily enemies, and make me to dwell in a safe and peaceful habitation. Grant this, O Father, according to thy gracious promises, through Jesus Christ, our Lord. AMEN.

5. For Humility.

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MOST gracious and merciful God, who, in thy great goodness, didst send thine only Son upon the earth, grant that the example of his meekness and humility, his incomparable sweetness and condescension, may make the deepest impressions on my heart. Mortify in me all proudproud thoughts, and a vain opinion of myself, that I may neither boast of any thing which thou hast permitted me to posses, nor be unmindful of the hand from whence it came. Make me to know my own infirmities, that I may never seek my own praise, nor delight in that which may be offered me by others. Let me rejoice in discharging my duty to thee, and in shewing due honour and respect to my sellow creatures, that at length I may receive the crown which thou hast prepared for thy faithful servants, in thy kingdom of eternal glory, through Jesus Christ, my blessed Lord and Redeemer. Amen.

6. For Obedience to Parents.

O ALMIGHTY LORD, and heavenly Father, who delightest in the obedience of thy children, I beseech thee give me an humble, meek, and contrite spirit. Inspire my heart with an utter abhorrence of the dreadful guilt of undutifulness and disobedience. Let no falsehood or evasion betray my soul, that I may dare to confess the truth to those who have a right to require it. Make me patient under reproof, and diligent in performing my duty. Let my gratitude, and sub-

fubmission to my parents, be accepted as obedience to thee, my Father and my God! Grant this, I beseech thee, O Lord, for Jesus Christ hissake. Amen.

7. For Fidelity in Servitude.

GREAT God! thou righteous judge of men. let thy fear be always before mine eyes, that I may discharge my duty with faithfulness and zeal. Let my conduct towards my superiors * express my gratitude for all the mercies which thou haft vouchfafed unto me. Thy all-piercing. eye can fee my inmost thoughts, and minutest. actions. Let my fidelity and respect towards my fuperiors be apparent in their + fight, that I may delight in promoting their prosperity; and I befeech thee to give them fuch a just sense of their eternal obligations to justice and piety, tempesance, and all other virtues; that their conduct may not disturb the repose of my mind, but our endeavours be united in the advancement of thy glory, and the good of mankind. This I beg.

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^{*} Master or mistress, or both.

[†] His, her, or their.

O merciful Father, through the merits of Jesus Christ, my Redeemer. AMEN.

8. For Patience, particularly in fervitude.

MOST merciful God, and tender Father, I befeech thee in thine infinite goodness to remove from me all pride and haughtiness of spirit, and teach me how to support myself under every circumstance of life; that with patience, resolution, end fingleness of heart, I may overcome evil with good, and ever possess my foul in tranquillity. Grant me grace to imitate the humility of my bleffed Lord and Saviour, that I may obtain fuch peace of mind, and rest of soul, as the world cannot give. Let my conscience be always void of offence towards thee and my fellow-creatures; that, amidst all the follies and iniquities which furround me, I may acquit myfelf with applause in thy fight, O God, and receive the great reward which thou hast promised to thy faithful fervants, through Jesus Christ my Redeemer. AMEN. heart will been evenly to

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G. For application to business, and resignation to

ALMIGHTY Lord, who haft ordained by thy unchangeable decrees, that man Thall eat his. bread in fweat and labour, give me, I befeech thee, an active and industrious disposition. Letmy diligence and innocency go hand in hand, and administer to their mutual support; that my life may pass in safety, and my death be full of hope. Teach me, O God, an entire submission to thy will. Give me fo true a relish of my condition, that the glorious example of humility. which Christ hath set before my eyes may appear as far beyond any earthly advantage, as the glories of eternity outshine the transient splendour of this world. Thus refigned, O Lord, let me labour with my hands, in stedfast hopes of future happiness, through his merits who redeemed this finful world. AMEN.

10. For Chaftity.

MOST holy and eternal Father, I befeech thee, let thy spirit descend upon thy servant, that

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my body may be undefiled from all impurities. Let no unchaste words pollute the tongue which thou hast commanded to be an organ of thy praise. Seal up my senses from all vain objects, that they may be fortified against the assaults of temptation; and, by watchfulness and mortification possessing my soul, in true holiness, I may at length resign myself to death, in stedsast hope in thy mercy, to receive my reward in a joyful resurrection, through Jesus Christ my Redeemer. AMEN.

11. For constancy of mind, and divine assistance.

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HEAR me, O merciful Father, I humbly befeech thee, and let thy grace be ever prefent with
thy weak, unworthy fervant. Regulate my affections and defires, and confine them to fuch
objects as are pleafing in thy fight. I am not
able, of myfelf, to do or think any thing that is
good. O let thy spirit affish my poor endeavours.
Vanquish the temptations which beset me. Fix
my constant mind, and follow me through all
my paths. Thou, Lord, art my hope:—thou
art my rest:—in thee alone is pleasure and true
fatisfaction; and all without thee is misery and
torment.

peace, that I may abandon all the false appearances of happiness here below, and find ease and sweet repose in thy love and savour. Hear my prayer, O merciful Lord of heaven; O hear me and have mercy on me, for the sake of Jesus Christ my Redeemer. AMEN.

12: For Benefactors. that kill you

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MOST mereiful Lord, thou fountain of all good to men and angels, I befeech thee extend thy favour and loving kindness to my friends and benefactors. Reward them for the good which, through thy Providence, they have conveyed to me. Guard them from all fadness and affliction, but such as may be instrumental to thy glory, and their eternal comfort. Preserve their persons from all violence; and let not the powers of darkness prevail against them. Guide them in thy paths, and make them the instruments of thy mercies to mankind; that, amidst all the taunts and ingratitudes of the world, they may stand as monuments of thy parental tenderness and care, and smally be received into thine

everlasting kingdom, through Jesus Christ, the mighty friend and saviour of the world. AMEN.

hap elented bus, maind and electings it to them.

13. Against Censoriousness.

O TENDER Father of Mankind, correct in me, I befeech thee, whatever is malevolent or censorious; restrain my tongue from evil, and my lips that they fpeak no guile; that, imitating the conduct of my bleffed Saviour by unfeigned! love and true commiseration, I may mourn over. the offences of others, and, by my best endeavouss, make them fentible of the errors of their ways. If it be thy pleasure, let me suffer injuries, but not do them. Teach me, O God, to enter into the recesses of my own heart, and take an impartial view of my own fins; that, avoiding all fevere judgments of others, I may finally efcape condemnation at the judgment-feat of Christ, in whose most holy name I implore thy mercy. AMEN.

14. For grace to refift anger, pride, and unquietness.

MOST righteous and just God, to whose allpiercing eye ungodliness and wrong are open as the day, grant, I befeech thee, that whatever injuries or provocations I may meet with in the world, I may discern the folly and wickedness of pride and anger, and meekly commit my cause unto thee, trusting in thine infinite wisdom and goodness for relief, through Jesus Christ my Redeemer. Amen.

15. For a busband or a wife.

le le Charles - Ville de Colore RAN

MOST gracious Father, and eternal God, who haft confecrated the holy state of marriage, I befeech thee, let not the cares and inquietudes, the weaknesses and infirmities which cleave to our imperfect nature, discompose my spirit. Give me, under all the accidents and vicifitudes of life, a chearful and obliging temper, a firict attention to my duty towards thee, with truth, fidelity, and affection to my husband (or wife). Give me thy grace, I befeech thee, that I may be a guide and good example to my family; that all discharging their respective duties in quietness, contentment, and humility, thy bleffings, O God, may rest upon them, and particularly on the person of my husband (or wife): and grant, O Father, that we may both live in mutual mutual love, to the end of a holy and happy life, and finally be received into thy joys, through Jefus Christ, our bleffed Lord and Redeemer.

AMEN.

16. For parden of fins in fickness.

HEAR me, O almighty and most merciful Father, and extend thy goodness to thy servant. Sanctify, I beseech thee, all thy corrections to me, that the sense of my weakness, in my present condition, may add strength to my faith, and seriousness to my repentance. Give me grace so to take this visitation, that, if my sickness shall end my present life, I may be removed to those regions where sickness, pain, and sorrow, shall be no more, even to dwell with thee in bliss eternal, through Jesus Christ. Amen.

17. For recovery in sickness, and for resignation.

affection to any hudband (or mile

MOST righteous God, in whose hands are the appointments of life and death, grant that I may perceive thy justice and mercy, and look up to thee for strength to bear, and grace to prosit by my sickness. Let me consider it as a scourge for my fins, and a medicine to heal the diseases of my soul. Grant, O Lord, it may answer these ends, that, trusting in thy gracious promises, I may behave myself submissively, patiently, and devoutly; and, if it be thy pleasure to restore me to health, let me constantly send up my heart in praise and gratitude to thee, and lead the residue of my days in thy service, and to thy glory. But, if it is thy will that I now should die, O God forgive my manifold transgressions, and prepare my heart, that I may stand accepted before thy throne. Receive me into thy favour, O Father eternal, according as thou hast promised to those who obey thee, by Jesus Christ our Lord. AMEN.

18. For a good life, and a happy death.

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O LORD and Father of my life, I behold my days passing away like a shadow: shed thy influence on my heart, that I may improve the remainder of them, and recover the precious time which I have lost. Instruct me, O God of wisdom, how to prepare myself for that hour, when I shall appear before thy judgment-seat; that, being full of the hopes of a blissful immortality,

I may rather defire than dread my diffolution. Thy eternal decree is past; and it is appointed to man once to die. O teach me to meet the king of terrors without difmay to Teach me to receive him as a welcome messenger; and, whether early or late, let me joyfully obey thy summons. This I beg, as the disciple of Jesus Christ our Lord. AMEN.

19. A prayer for divine dessistance in every event of life, and particularly with a view to marriage.

O factor eternal, recording as thou had promited

closy. But, if it is thy will that, I slow should die, O God forgive my manifeld transfireshious,

Thou that dwellest in light inaccessible, and art in excellence most transcendent. How shall I, one of the lowest of thy intelligent creatures, venture to supplicate thy mercy; or in what language shall I address thee? But thou art a God as of all power, so of everlasting mercy, and not only seest at one view all the nations of men that dwell upon earth, (and in thy sight all things past, present, and to come, are ever present), but condescendest to direct the steps of those that fear thee. Not a sparrow falleth to the ground, saith the Son of God, without your father.

By his gospel we are taught, that our everlasting happiness or misery will depend upon our present conduct. Teach me therefore, O my Father, not so much to seek the satisfactions of this world, as to attain that holiness of character. without which I must lose thy favour, and be wretched for ever. O fave me, I befeech thee from fuch an excess of woe. But, as my future conduct will much depend upon the fituation in which I am placed, be graciously pleased so to order the events of thy Providence, as that I may be led to determine upon a fingle course or a married life, as may best conduce to my eternal welfare; and that I may confider the marriage state in all its real importance, not as a light and trivial thing, but as an event upon which the happiness of myself and of my husband may depend for ever.

Teach me so to walk in thy sear, that I may dread the company of a profane, a drunken, or a dishonest person *, knowing that, by their example, I shall be led away from keeping thy commandments; and suffer me not to give my affection to any one who is not also thy servant.

Y Thou

^{*} When the view to marriage is only general.

Thou knowest that I am at this time sought in marriage, and that the person is very dear to me. If thou seest sit to approve our union, sanctify unto us, I beseech thee, this affection, that in purity, simplicity, and godly sincerity, we may have our conversation in this world, knowing that it is but for a time.

But, above all, fuffer not the allurements of an earthly attachment to draw off my mind from its chiefest good-an attachment which must necesfarily foon ceafe, and be done away for ever. O fuffer me not to fet my heart upon any person or thing in this world, fo as hereafter to think any of thy dispensations grievous; but grant, that in all things I may now and for ever entirely refign myfelf, and all that belongs to me, into thy hands, knowing that I and my affairs are nothing-are less than a point in the midst of thy works, further than as thou makest me to fill one link in the chain which binds together thy intelligent creation. Grant this, O heavenly father, in the way appointed by Jesus Christ our Lord and Saviour. AMEN.

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^{*} When the affections are engaged to a particu-

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GENERAL DEVOTIONS.

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HEAR me, O Lord of life! ponder my meditations, and confider the longings of my foul to ferve and worship thee. When I look back on thy wonders of old, and the mercies which thou hast shewn to all the children of men: when I contemplate the preservation I have experienced in my own person, in sickness and danger, my heart is exalted with joy, and my spirit resteth in the hope of the continuance of thy goodness to me, even for ever and ever.

Yet am I unworthy to stand in thy sight, O God, for my transgressions and infirmities are numberless. Give me thy aid to sue for thy pardon. Vouchfase to grant me such a measure of patience and humility, meekness and temperance, fortitude and benevolence, that my thoughts being subdued by righteousness, my words and actions may be acceptable in thy sight. Purify

Y 2.

my imagination, and banish the soolishness of my thoughts, which so often interrupts the repose of my mind. I am impersect in nature, and not worthy to look up to heaven; yet, O God, thou knowest whereof I am made: make me so watchful and resolute, that I may never fall again from thee.

Thy judgments, O Lord, are right; and in faithfulness dost thou cause us to be troubled. The soul that is troubled, and the spirit that is vexed, crieth unto thee. Hear me then, O God, my father, and turn thee unto me according to the multitude of thy mercies. Let the remembrance of my past misdeeds be blotted out, and cleanse me from my secret faults: let not the sins, to which I am by temper and constitution prone, prevail against me.

O Father Almighty, grant me fuch a measure of thy grace, that I may daily learn how to repent; and so apply myself to the discharge of my duty, that when my feet shall slip, thou in thy goodness mayst uphold me.

Give me a contrite heart, O God, that I may worthily lament my fins, and make such contession of them as thou shalt please to accept, in the way thou haft promifed by the gospel of our Lord Jesus Christ

Let thy spirit lead me forth, and direct my paths in righteourness: that with zeal and truth, purity and singleness of heart, I may discharge thy will on earth, so far as my imperfect nature will admit, as it is done in heaven.

Grant that I may keep in constant view the life and death of the blessed Saviour of the world, that, through faith in his promises, I may obtain remission of my sine. Let me consecrate every hour of my life to follow his example; and let all the glories of this transient scene appear as darkness and horror, in comparison of the wisdom which springeth from hope in that immortal life which he hath promised.

Give me thy grace, O Lord, so to improve my fleeting hours, that I may compass all the pious and rational defigns at which my soul aspires. Let me act as a chosen instrument of thy mercies to mankind; that, in every condition, the happiness of others may be the constant subject of my joy. Yet banish from me all anxious desires, that I may possess my spirit in freedom and resignation; and suffer not the noise and bustle of the world, or the deluding blandishments of

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fense,

fense, to captivate my heart; but, whilst my body tends to its original dust, may the strength of my mind grow to maturity, and my soul be exalted in the contemplation of the happiness of the just, in the blissful regions of immortality.

Cherish and strengthen my hopes, that, whatever thy wisdom shall ordain concerning the time which thou shalt permit me to live on earth, I may resolutely pursue that which is right in thy sight; and, whilst I enter into the recesses of my own mind, and compassionate the faults of others, let me pour out my soul unto thee, in whose friendship there can be no disappointment.

Give me a true understanding of the honour, and love which I owe to my King, my country, and mankind in general: but let no stattery nor distinction, nor any false bias, sully the purity of my love and gratitude towards thee, or divert the current of my thoughts from the fountain of reason, and the source of felicity.

Let the ends of the earth remember thee, Or God, and all nations fall down before thee.

Though the host of heaven pay homage to thee,

O Father omnipotent, reject not my humble praise!

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Thou,

Thou, thou art all. To thee, O God, I offerup my prayer, from the hour I rife from the death of fleep, till my fenses are locked again in darkness. Let all my hopes and all my wishes center in thee, O Lord, and be directed to thy glory.

Fill my heart with such knowledge of thy wifdom, thy goodness, thy justice, that I may delight in thy laws, and dwell under the shadow of thy mercy. Let my remembrance of thee besweeter than the praises of an applauding world; and the riches of thy wisdom, beyond all the earth can afford.

Let the knowledge of thy facred word, transmitted down from age to age, guide and direct my steps; that reason being enlightened by the gospel of truth, I may see and approve what is holy, just, and pure; and love, and fear, and adore thy unchangeable perfections. O make thy will appear to me clearly, that, discerning thy laws, I may inflexibly abide in thy statutes.

Shed thy influence on my foul, O Lord Almighty, that I may possess such fortitude as will always keep me in thy paths. Thou, O God, art truth; and all my researches in which I depart from thee, are full of error and delusion.

Strengthen

Strengthen the powers of my mind; O God, that I may learn and practife all things which are agreeable to thee, till the approaching time arrives when, by thy mercy, I may behold the brightness of thy incomprehensible wildow and glosy.

Teach me, O Lord, to meet my diffolution with an humble and contrite, but undaunted heart; and, O my Father and my God! let me die the death of the righteous; that when I shall appear at the tribunal of Christ, whom thou hast appointed to judge the world, I may hear his fentence in extaly of joy, and become a partaker in the glosy.

O merciful, Ommpotent Father, hear this my prayers Hear me, I befeech thee, and bring me to thine everlaiting joys, through Jefus Christ, our Lord. Amon.

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1. Hymn for Gratitude.

7 HEN all thy mercies, O my God, My rifing foul furveys, Transported with the view, I'm lost In wonder, love, and praise. O how shall words with equal warmth The gratitude declare, That glows within my ravish'd heart, But thou canst read it there. Thy providence my life fuftain'd, And all my wants redreft, When in the filent womb I lay, And hung upon the breaft. To all my weak complaints and cries, Thy mercy lent an ear, Ere yet my feeble thoughts had learnt To form themselves in prayer. UnnumUnnumber'd comforts on my foul
Thy tender care bestow'd,
Before my infant heart conceiv'd
From whence those comforts flow'd.
Through every period of my life
Thy goodness I'll pursue;
And after death, in distant worlds,
The glorious theme renew.
When nature fails, and day and night
Divide thy works no more,
My ever grateful heart, O Lord,
Thy mercy shall adore.

2. For Protection from Wicked Persons.

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Fire yet my feeble thoughter full learns

TO God I cried, with anguish stung,
Nor form'd a fruitless pray'r;
O fave me from the lying tongue,
And lips that would infnare.
Safe shall I go, and safe return,
While he my life defends,
Whose eyes my ev'ry step discern,
Whose mercy never ends.

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3. Against Elattery.

My voice, Great God! indulgent hear;
With grateful odour to the skies,
As incense, let my pray'r arise;
And let my hands, uplisted high,
With full acceptance meet thine eye.
Let Virtue's friends, severely kind,
With welcome chastisement my mind
Correct; but give not these to shed
The balm of flattery o'er my head,
Lest sudden from thy wrath, I feel
The stroke, that none shall know to heal.

4. On the Shorntess and Vanity of Life.

HEAR, Lord, my pray'r, and let my cries
Accepted to thy throne arise;
O turn not thou thy face away,
Nor longer my relief delay;
But mark my forrow from on high,
And pitying to my call reply.
Fast as the mountain smoke decays,
On time's light pinion slit my days.

As fades the shadow of the sun,
With quick decline my moments run,
Just verging to their close: My face,
Its vernal bloom and youthful grace
Extinguish'd, withers on the eye,
As plants beneath a hostile sky;
But thou, blest guard of Israel's fold,
Shalt ages see, on ages roll'd,
And thron'd above, to endless days,
Extend thy honour, name, and praise.

5. For Repentance, and Truft in God.

LORD: To my wants thy ear incline;
Behold me, as with grief I pine;
My hope confirm, and guard from ill
A foul subjected to thy will.
From rising to declining day,
To thee with fervent lips I pray:
Propitious, to thy servant's heart
Thy cheering influence impart.
To thee, to thee, I vent my care;
I know thee, Lord, not flow to spare,
Nor weak to vindicate from harm
The soul with pure devotion warm.

My days with forrow clouded o'er;.
Thy wonted fuccours I implore.
Long as I breathe the vital air,
Thy love my loudest praise shall share,
Whose aid my soul with health has crown'd,
And snatch'd me from the pit profound.

6. A Hymn, the Christian's Contemplation.

IN vain the duffey night retires, And fullen shadows fly: In vain the morn with purple light Adorns the eastern fky. In vain the gaudy rifing fun The wide horizon gilds; Comes glitt'ring o'er the filver streams, And cheers the dewy fields. In vain difpenfing vernal fweets, The morning breezes play; In vain the birds with chearful fongs Salute the new-born day. In vain, unless my Father's face, These gloomy clouds controul,. And diffipate the fullen shades That press my drooping foul.

Z.

Oh! visit then thy servant, Lord,
With favour from on high;
Arise my bright immortal sun,
And all these shades will die.
O when shall I behold thy face,
All radiant and serene,
Without those envious dusky clouds
That make a veil between?
When shall that long expected day
Of sacred vision be,
When my impatient soul shall make
A near approach to thee?

7. Hymn on the Excellency of the Bible and Testa-

HERE are my choicest treasures hid,
Here my best comfort lies,
Here my desires are satisfy'd,
And hence my hopes arise.
Lord make me understand thy law,
Shew what my faults have been;
And from thy gospel let me draw
Pardon for all my sin.

Here

Here do I learn how Christ has dy'd,

To fave my foul from hell;

Not all the books on earth beside

Such heavenly wonders tell.

Then let me search thy Scriptures more,

And with renew'd delight,

By day read all thy wonders o'er,

And meditate by night.

8. A Hymn, the Christian's Hope.

WHEN rifing from the bed of death, O'erwhelm'd with guilt and fear. I fee my Maker, face to face, O how shall I appear! If yet, while pardon may be found, And mercy may be fought, My heart with inward horror shrinks, - And trembles at the thought. When thou, O Lord, shalt stand disclos'd, In Majesty severe, And fit in judgment on my foul, O how shall I appear! But thou haft told the troubled mind, Who does her fins lament, The timely tribute of her tears Shall endless woe prevent.

Then

Then fee the foremofing heart,

E'er vet it be too literate it lact vin svales ?

And hear my Saviour's dying growns,

To give thele forrows weight.

For never shall my foul despairs and an an and

Her pardon to procure b L'water frie hate

Who knows thy only Son has dy'di

To make her pardon fure.

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